

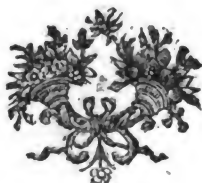
# INSTRUCTIONS FOR TRAVELLERS.

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Author of

*A Brief Essay on the Advantages and Disadvantages  
which respectively attend France and Great Britain,  
with regard to TRADE.*



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## INSTRUCTIONS, &c.

*A PLAN for improving in the moral and political Theory of Trade and Taxes, by means of Travelling.*

**P**ERSONS who propose to themselves a Scheme for Travelling, generally do it with a View to obtain one, or more of the following Ends, *viz.* *First*, To make curious Collections, as Natural Philosophers, Virtuofos, or Antiquarians. *Secondly*, To improve in Painting, Statuary, Architecture, and Music. *Thirdly*, to obtain the Reputation of being Men of Vertù, and of an elegant Taste. *Fourthly*, To acquire foreign Airs, and adorn their dear Persons with fine Cloaths and new Fashions, and their Conversation with new Phrases. Or, *Fifthly*, To rub off local Prejudices (which is indeed the most commendable Motive, though not the most prevailing) and to acquire that enlarged and impartial View of Men and Things, which no one single Country can afford. — These, I say, are the principal Inducements for modern Travelling: Though it must be owned, that there is one particular Class of Travellers yet to mention, whose Mo-

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tives are very singular, and their Number very small; those, I mean, who resolve to visit the Countries of *Italy* and *Greece*, out of a kind of enthusiastic Reverence for Classic Ground, like the Pilgrims of old for the Holy Land, and paying a Sort of Literary Adoration to the very Rubbish of an antient City, or to any Spot of Earth that has been famous in antient Story.

[As to that Species of Beings found only here in *England* (a Country of universal Freedom and Opulence) who go Abroad with no other Views but because they are tired of staying at Home, and can afford to make themselves as ridiculous every where as they please: It would be a Loss of Time to take any other Notice of them, than just to observe, That they are sure of returning Home as Wise as they went out, but much more Impertinent, less Wealthy, and less Innocent.]

Now, though the Scheme to be proposed in the following Pages, is not immediately calculated for the Use of either of the Classes of Travellers abovementioned, yet the Author is humbly of Opinion, that all might peruse it without Disadvantage, if not with some Degree of Improvement. But still the Person, for whom this Plan is particularly intended, must be a Man whose Views in Travelling are of a different Nature from either of the former: That is, he must make those Things in which their Business and Employment chiefly consisted, to be only his Amusement and occasional Recreations; and must dedicate his principal Studies towards tracing such secret, though powerful Effects and Consequences, as are produced by the various Systems of Religion, Government, and Commerce in the World: He must observe,



observe, how these Systems operate on different People, or on the same People in different Periods, *viz.* Whether they enlarge, or contract the active Powers in human Nature, and whether they make those Powers become useful, or pernicious to Society. For in Fact the human Mind is in some Sense but as Clay in the Hands of the Potter, which receives its Figure and Impression, if I may so speak, according as it is moulded or formed by these different Systems: So that the Political, the Religious, and Commercial Characters of any People, will be found, for the most Part, to be the Result of this three-fold Combination of Religion, Government, and Commerce on their Minds. Now Travelling into foreign Countries for the Sake of Improvement, necessarily pre-supposes, that you are no Stranger to the Religion, Constitution, and Nature of your own. For if you go abroad, before you have laid in a competent Stock of this Sort of Knowledge, how can you make useful Comparisons between your own and other Countries? How can you judge concerning the Preference which ought to be given either to the one, or the other? Or select those Things from Abroad, which may with Advantage be naturalized at Home? Therefore let a young Gentleman begin with the Tour of his own Country, under the Guidance of a skilful Instructor: Let him examine the general Properties of the Soil, the Climate, and the like: And attend to the Characteristics of the Inhabitants, and the Nature of the several Establishments, Religious, Civil, Military, and Commercial; and then, and not till then, is he completely qualified to make Observations on foreign Countries.

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BUT in order to proceed even thus far, a young Gentleman should not only have passed through the common Forms of a liberal Education, but also should have attentively perused such particular Treatises, as might best serve to instruct him in the Business he is to set about, and to answer the Purposes here proposed: For an ignorant Traveller is of all Beings the most contemptible; and the best that you can say of him is, that he sees strange Sights in strange Countries, with the same stupid, wondering Face of Praise, which the common People do Feats of Juggling and Legerdemain at Home. Besides, if a young Person is not sufficiently grounded in right Principles before he sets out, it will be seldom in his Power, and seldomer still in his Inclination, to acquire them afterwards; especially during his Travels. For Travelling is by no Means the proper Season for acquiring the Rudiments of Knowledge, but for making a judicious Application of former Acquirements.

THEREFORE the Author humbly hopes, that the candid and judicious Reader will forgive him, in his well meant Endeavours, in recommending a few Books to the Perusal and Study of the young Pupil before setting out; and in adding short Observations upon them.

Religion.

} *Seed's Sermons*, two first vol.  
} *Sberlock's Sermons*, three  
} vol. Bishop of *Sodor and*  
} *Man's Instructions for In-*  
} *dians.*

Ethics, Civil Law,  
and Government  
in general.

} *Burlamachi's Natural and Po-*  
} *litical Law*; *Burnet's Essay*  
} *on Government*; *Montes-*  
} *quien's L'Esprit de Loix.*

Peculiar

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Peculiar System of the *English* Constitution. } *Rapin's* Dissertation on the Government of the *Anglo-Saxons*, and his Dissertation on Whig and Tory ; *Montesquieu's* Chapters on the *English* Constitution, viz. Book XI. Chap. 6. and Book XIX. Chap. 27. The Analysis of the Laws of *England* ; also the present State of *England*.

Establishment of the Church of *England*, and a Toleration. } *Warburton's* Alliance between Church and State.

Foreign Politics, and Balance of Power. } *Campbell's* Present State of *Europe*.

Commerce, and Taxes. } *Sir Josiah Child* on Trade ; Remarks on the Advantages, and Disadvantages of *France*, and *Great Britain* ; *Crouche's* Book of Rates.

## OBSERVATIONS.

I. WE must first begin with Religion, not only because it is the most Important in its Nature, but because if a Traveller is not well grounded in the Principles of it before he sets out, he will run the Risk either of having none at all during his whole Life, or of being made a Convert to a very bad one, I mean the Popish.

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For if his Turn of Mind is naturally Contemplative and Philosophic, the great Variety of Religions he will meet with in his Travels will so stagger his Resolution as to make him indifferent to all alike; at the same Time; that the impudent Tricks and Forgeries of the Church of *Rome*, will tempt him to pronounce the Whole a Cheat. But if he should have any strong Tincture of Enthusiasm, or Superstition in his Composition; or if he should be pre-disposed either to an Excess of Gaiety, or of Gloom, or be captivated with outside Forms, at the same Time that he went on in a Round of thoughtless Pleasure; in all these Respects the Religion of the Church of *Rome* is particularly calculated for making Profelytes of young Minds, by applying her Snares, either to this Foible, or to that, according to the predominant Disposition. Therefore in every View, and upon every Account, it ought to be laid down as an indisputable Maxim, that a young Gentleman ought not to begin his Travels, while he is a Novice in the important Concerns of Religion.

Now the first Book recommended is *Seed's* Sermons, which having the Advantage of a great Luxuriancy and Brilliancy of Stile, are fitter to make their Way into the Hearts of young People, than Authors more exact in their Composition, and of a less flowery Imagination. But there is besides this, a very peculiar Reason for recommending these Discourses, and that is, that as their Reasoning is, for the most Part, grounded on Bishop *Butler's Analogy*, they exhibit in the gayest and most inviting Colours, the Strength, and Chain of Thought of that deep, sagacious Author, without his metaphysical Stile, or abstract Speculations. As to Bishop *Butler* himself, he certainly

certainly pursues a Method the fittest in the World to put to silence the superficial, licentious Extravagancies of modern Times, were his manner of Writing a little more pleasing and alluring. For by demonstrating, that there is a System actually carrying on by the Author of the Universe, both in the natural and moral World, he confutes the Sceptics on one Extreme; and by proving how imperfectly this System is yet comprehended by us, he checks that Arrogance, and Self-sufficiency on the other, which are too natural to young Minds, just tinctured with a Smattering of Knowledge. As to Bishop *Sberlock's* Sermons, whether you consider the Author as the distinguished Defender of the sublime Truths of Religion, or as throwing new and unexpected Lights on old and common Subjects, or as a sagacious Textuarist, a sound practical Writer, a judicious Casuist, or an eminent Model of clear, nervous, and manly Eloquence: — In all these Respects he is great without a Rival. And no Man, whatever his future Profession in Life is intended to be, would misemploy his Time in giving him a careful and attentive Perusal. In regard to the Bishop of *Sodor and Man's Instructions for the Indians*, it is enough to say, that it is the best Compendium of practical Divinity yet extant. And as a Gentleman ought to carry some little Tract or other with him Abroad both for Reading and Devotion (for I dare not suppose that the Life of a Traveller will be the Life of an Atheist) he cannot carry a fitter Author into foreign Countries than this here recommended; an Author, who by happily selecting the more essential and fundamental Truths of Religion, from others of less Importance, hath kept clear of all Controversy, and

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and wrote in such a manner as to be acceptable to the Members of every Christian Communion whatever.

*Note,* This Author is translated into *French*.

II. NEXT to Religion, and indeed as a Part thereof, though too frequently considered in a different View, are Ethics, Civil Law, and the Rudiments of Government in general. In which Case *Burlamachie's* two Treatises contain all the Instructions necessary for a young Gentleman just setting out upon his Travels: It being the great Happiness of this Author to express himself in very clear and intelligible Terms upon the abstrusest Subjects, and to reconcile the seemingly contradictory Opinions and Systems of those who wrote before him, by unravelling the Meaning of each, and shewing, that the chief Difference between them was a Difference of Expression. By these Means he hath fixed the Science of Legislation, if I may so speak, by clear and determinate Rules; and hath laid a firm Foundation for future Legislators to build upon; I say, *future* Legislators; because in a Constitution such as ours, it is not at all improbable, but the young Gentleman Traveller will, one Day, come to have a Share in making Laws for the Good of his Country: And therefore he ought certainly to know something of the Nature of them. In regard to Dr. *Burnet's Essay on Government*, as it is written with peculiar Clearness and Precision, and proceeds in a mathematic or scientific Way; it has undoubtedly great Merit; and being so very short and compendious, it will take up but little Time in Reading. *The Spirit of Laws* of Monsieur de *Montesquieu* is superior to all Elogiums whatever.

## III. AFTER

III. AFTER an Acquisition of the Rudiments of Ethics and Civil Law, and some Insight into the general Nature of Government, it will be highly requisite to enter into the peculiar Spirit of the *British* Constitution: To which End, *Rapin's Dissertation on the Government of the Anglo-Saxons*, and his *Dissertation on Whigs and Tories*, will be highly useful, both as they give a general Idea of the antient Gothic Plan, which is the Basis of the present, and as they point out those great and important Revolutions which have since ensued: So that by comparing both together, a judicious Reader may be the more able to form an exact Idea of the Benefits or Dangers proceeding either from the former, or the latter Constitution. But as to the modern Spirit of our Government, its Guards, Limits, and Correctives, perhaps no Author can equal the Baron *de Montesquieu* in his Chapters on the *English* Constitution, Book XI. Chap. 6. Book XIX. Chap. 27. Note also, that before a young Gentleman actually sets out to visit foreign Countries, he ought to have received a few Lectures on the Nature of our landed Tenures, Freeholds, Copyholds, &c. also on the Nature of our Courts of Law, and Equity, and the different Manner of proceeding in these respective Courts upon different Causes, Civil, Criminal, and Ecclesiastical. By these Means he would be able to compare the Land-holdings, and legal Processes in *England* with those Abroad, and form a truer Judgment upon his Return than most other Travellers have yet done, whether our own were better, or worse: And if worse, what might be mended, and how to do it. He would likewise then see, whether many of the Evils now complained of, are really such as could be mended without

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without introducing greater; or whether they are of the Number of those that must be submitted to in the present imperfect State of Things. And the little Treatise lately published, called the *Analysis of the Laws of England*, seems to afford the best Assistance in this Case. If the Author shall complete the Lectures therein promised, and of which this is the Syllabus, with equal Judgment and Perspicuity (as there is great Reason to believe he will) such a Man will justly deserve the best Thanks of his Country. As to *The Present State of England*, it may be consulted occasionally in the Nature of a Dictionary, in order to see the Number of Offices, and the different Kinds of Jurisdictions exercised throughout the Kingdom.

IV. THE next Article is the legal Establishment of the Church of *England*, and a Toleration to Dissenters. A young Gentleman of a liberal Education, especially one who is to Travel into foreign Countries, ought to know upon what Grounds a Church or Ecclesiastical Society is formed, upon what Conditions it may receive the Sanctions of the Civil Legislature, and for what Reasons and within what Bounds, a Toleration ought to be allowed to those whose Consciences do not approve of the national Establishment. And for this Purpose Dr. *Warburton's Alliance between Church and State* seems to be the fittest, and to give the fullest Satisfaction of any thing yet extant. For though his System hath been greatly controverted by many, yet it hath never been properly answered or confuted. And as to making Exceptions to detached Parts of a Plan, or picking little Holes in it here and there, suffice it to say, that it is much easier to find Fault than to mend; and that almost every Man can object, and



and is too naturally disposed to cavil at the Performance of another, at the same Time, that that very few indeed are capable of producing an unexceptionable Plan of their own.

V As to foreign Politics, and the Balance of Power, Dr. *Campbell's Present State of Europe*, has reduced all that Affair, which used to be the vague and unmeaning Talk of Coffee-house Politicians, into so regular a Science, and has fixed it upon such sure Principles, that his Treatise alone is very sufficient by way of Preparative.

VI THE last Thing is Commerce and Taxes : And as this whole Treatise pretends to enter deeply into that Matter, the less may be said in this Place. However, as it may not be amiss to take the Judgment of one or two Authors more on the same Subject, I would beg Leave to recommend Sir *J. Child* as a Commercial Writer of the first Note : And then at a respectful Distance, after him, the *Remarks on the Advantages and Disadvantages of France and Great Britain in regard to Trade* may be no improper Book ; viz. because it exhibits a comparative View of the Commerce of both Kingdoms, and enters deeper into the Inconveniencies or Obstructions attending the *French Government*, regarding Trade, than any Author whatever. This Tract is in a great Measure a Translation of my *Essay on Trade*, and other Commercial Pieces. But as the Author is a Native of *France*, viz. The Marquis *D'Angeul* (though appearing under the borrowed Name of an *Englishman*, Sir *John Nicbolls*) he was capable of making great Improvements on my Plan ; and being likewise employed in the Finances, he could speak to the Difficulties and Discouragements attending

tending Trade in that Kingdom, with more Experience and Certainty than a Stranger was capable of doing. The last Author recommended is *Crouch's Book of Rates*, which is properer for a Scholar than any other (though perhaps not for the Use of the Merchant) because it sets forth the Improvements that have been made since the happy Revolution in the System of our Taxes: And because it may suggest the Improvements that are still to be made, by exposing the Absurdities which our former Princes and Parliaments committed in this Affair. Moreover when the young Traveller takes this Book with him into foreign Countries, and there compares it with their Tarifs and Systems of Taxation, he can determine at one Glance, whether their Taxes are better or worse, more impoverishing or enriching than ours: And consequently, whether the Country so taxed, can make a Figure in Commerce, and the Arts of Peace and Industry, or not. For it is an indisputable Fact, that a Progress in Commerce, and the Improvement of a Country, greatly depend upon the Nature of the national Taxes, *viz.* Whether they cramp Industry, or promote it; and whether they make the Passion of Self-Love (that ruling Principle of human Nature) subservient to the Public Good, or detrimental. In short, That State or Kingdom which by means of proper Taxes converts Drones into Bees, will be Rich: But every Community which turns Bees into Drones, must be Poor.

WE will now suppose the young Traveller to enter upon the immediate Business of his intended Tour with these Accomplishments: And during his Travels he should constantly bear in mind  
the

the grand Maxim, That the Face of every Country through which he passes, the Looks, Numbers, and Behaviour of the People, their general Cloathing, Food, and Dwelling, their Attainments in Agriculture, Manufactures, Arts and Sciences, are the Effects and Consequences of some certain Causes; which Causes he was particularly sent out to investigate and discover. Therefore let him consider, whether, and how far, the said Effects may be ascribed to the natural Soil and Situation of the Country.—To the peculiar Genius and singular Inventions of the Inhabitants.—To the Public Spirit and Tenor of their Constitution,—or to the Religious Principles established, or tolerated among them. For certain it is, that every considerable Effect must be ascribed, and may be traced up to, one or more of these Causes; which for the Sake of greater Distinction I will term Natural,—Artificial,—Political,—and Religious. Moreover, as it is extremely proper to assist a Beginner by raising some Queries for him under each Head, it will also, it is humbly presumed, not be amiss to return such Answers to them, as a Person may be supposed to give, who hath lately made the Tour both of his own, and foreign Countries, and is now striking out a general Comparison between them. For this will serve both to illustrate the Nature of the Plan, and at the same Time give a Sample or Specimen of the intended Manner of Proceeding. And note, Though the Scene is laid in *England*, yet the same Questions, *mutatis mutandis*, may serve for any Country or Climate whatever.

NATURAL

## NATURAL CAUSES.

*Q.* Is the Soil of *England* naturally good and fertile, or barren and steril? Is it a shallow, or a deep Mould? inclinable to Sand, or Clay? And what seems to be the most natural Produce of the Country?

*A.* THE Soil is generally good, and the Mould deeper than is usual in other Countries. Some Parts, such as *Surry, Hampfbire, Norfolk, &c.* are inclinable to Sand. And others, (though of much less extent) are bound up with Clay. But for the most Part *England* hath a greater Variety of Sand, Clay, Loom, fat Earth, Marl, Chalk, Flint, Stone-Brush, &c. &c. within the same Space of Ground, perhaps the Compass of a County, or Hundred, nay even of a Parish, than most other Kingdoms in *Europe*; and seems to be a Compendium within itself of the Soils, Strata, Mountains, Valleys, Plains, Fens and Marshes of other Countries. The most natural Produce of the Ground is Grass, owing to the great Moisture of the Atmosphere. For as to the Plenty of Corn, with which *England* generally abounds, it is merely the Force of superior Art and Industry. In regard to Minerals, the Chief are Coal, Lead, Tin, and Copper.

*Q.* Is the Air dry or moist? The Climate healthy, or sickly? and how is it as to the Degrees of Heat, and Cold? What are the general Distempers of the Country? and at what particular Times of the Year do they usually come?

*A.* THE Air is moist, the Sky subject to be cloudy? and the Climate remarkably mild, as to the Extremes of Heat, and Cold: But the Country

Country cannot be pronounced so very healthy as some others Abroad. The prevalent Distempers are such as proceed from Obstructed Perspirations, viz. Scurviés, Colds, Coughs: And in Consequence thereof, and of the Smoak of Sea Coal, Asthmas and Consumptions: Colds and Coughs usually come on, when the Chills of Autumn lock up the perspirable Matter, which used to pass in the Summer.

Q. ARE the married Women observed to be more, or less fruitful here than in other Countries? And do many Children die from the Birth to two Years Old?

A. IT doth not appear that the married Women in *England* are altogether so prolific as in other Countries; and in Cities and great Towns it is certain they are remarkably otherwise: Whether this is to be ascribed to the superior Vice and Luxury reigning at present in our *English* Cities, is another Question. But it is undeniable, that more Children die in *England* from the Birth to two Years old, than in any known Country whatever.

Q. How is *England* situated in regard to the neighbouring States and Kingdoms? Has it a free and easy Communication with them, by Land or Water? Or are other Countries difficult and dangerous of access? What Advantages doth it derive from good Ports and Sea Carriage? and what from inland Navigation?

A. *Great Britain* being an Island is situated very commodiously between the South and North Parts of *Europe*, to hold a Communication with either: Likewise as it is an Island, the Sea, which is a considerable Defence against Invasions, is of use to promote its Commerce: And the Ports are in such Abundance, that there is hardly a

Spot in the Kingdom above sixty Miles distant from some Port on one Side, or other of the Island: As to Rivers naturally navigable, it hath not many, the *Thames*, the *Severn*, and the *Humber*, are the Chief: Some few have been rendered navigable by Art; but as the Undertakings have been carried on by private Subscriptions, the high Tolls or Duties laid upon these Rivers, in order to re-imburse the Proprietors, are a great Check to the Navigation.—If low priced Goods are to pay excessive Lockages, they are as effectually stopped from passing, as if the Water was shallow, or a Bank of Sand in the Way.

Q. WHAT Improvements might be easily made in Matters of Water Carriage both on the Sea Coast, and within Land?

A. Many new Ports might be made, and others improved by building Piers, driving down Piles, &c. &c. at the public Expence, under the Direction of the Board of Trade. [Here specify Particulars; and see *Lewis Morris's* Charts for the Coast of *Wales*.] And the Sums so expended would not amount to the hundredth Part of the Money, now laid out for securing the useless Navigation of many Parts of *America*! The same Remark holds good in regard to making Rivers and Streams navigable, and cutting Canals: Not to mention, that as every Canal and navigable River are high Roads in Times of Peace, so also are they easily made Fortifications in Times of an Invasion, viz. By lining the Banks with a few Troops to stop the Progress of the Enemy. And the Situation of *England* is such, that it might be intersected at least in eight or ten Places, so as to open a Communication with almost every Town of Note throughout the Kingdom. The more obvious Communications are those, which might

might be made between the Avon of *Bristol*, the *Kennet*, and the *Thames*,—the Avon of *Bristol*, and the Avon of *Salisbury*,—the Avon of *Bristol* and the *Thames* by way of *Letchlade* and *Cricklade*,—also between the *Severn*, the *Stroud*, and [by the Help of a short Land Carriage] to *Cirencester*, and so on to the *Thames* at *Cricklade*,—the *Severn*, the *Stour*, the *Penk*, the *Trent*, and the *Humber*,—the *Severn*, the Avon [of *Stratford*] with a small Land Carriage to *Banbury* on the *Charwell*, and so to the *Isis* at *Oxford*.—These, and many such like Communications might be opened in the Course of a few Years, by employing some Regiments of Soldiers during the Summer Seasons, on each Work, and paying them six-pence or eight-pence a Day above their usual Allowance.

Q. WHAT other Improvements do the Situation of the Country, the Nature of its Forests, Heaths, Wastes, Commons, Fens and Marshes, readily and properly suggest?

A. THE Situation of the Country between the North and South of *Europe*; and between the Continent of *Europe* and *America*, (not to mention *Africa* and *Asia*) plainly shews the Feasibility of making this Island become the common Depot, Magazine, or Storehouse, for each other: So that the medium Profit might be made to center here. As to the Royal Forests, these might produce great Quantities of Timber, were the Right of Herbage, now belonging to the adjacent Parishes and Villages, totally abolished. But whilst this destructive Privilege remains, the Persons interested in the Verdure will take effectual Care to prevent the Increase of Timber, by setting on Fire the Grass, Leaves, Fern, &c. in the dry Season, and consequently burning the Seeds

and Acorns, and destroying all the natural Nurseries of young Plants. In regard to Heaths, Wastes, Commons, Fens and Marshes, all these would soon become a great Addition to the Wealth, Strength, and Beauty of the Kingdom, were they converted into private Property, and made to yield those Productions, which Nature and Providence fitted them for. Moreover, were a great part of the Wastes on the South Coasts from *Kent* to *Cornwall* to be parcelled out into small Shares, suppose ten or twenty Acres, as Portions to virtuous young Women remarkable for their Diligence in Spinning certain Quantities of Wool, Flax, or Cotton, provided they married Labourers or Farmers; this Circumstance alone would render that Country, which now looks like a desolate Wilderness, as populous and industrious as a Bee-Hive. Add to this, that were other Portions of these immense Wastes, converted into spacious Barracks, well fortified, and having large Districts round them, to serve both for military Lines, and military Exercise within the Lines, in the Manner of the *Roman* Castra, with good Roads and easy Communications laid out between Barrack and Barrack; then the Consequence would be, that all the Country round would find a ready Market for their Provisions, and carry back the Soil and Manure of the Barrack or Town to raise more; —but above all, the Soldiers in these Places would be kept in good order, and properly disciplined, consequently, would be no Burden to the Innkeepers, and not be obliged, as they are at present, to take up their Quarters in Gin-Shops and Bawdy-Houses: Thus therefore, being less tainted in their Morals, healthy, well disciplined, and ready upon the Spot to give the  
 Enemy



Enemy, a warm Reception in Case of an Invasion, to annoy him in Front, Flank, and Rear, and to defend their Fortrefs if besieged; they would, in all human Probability, be as great a Security to us as the Nature of this imperfect State of Things can be supposed to promise.

## ARTIFICIAL CAUSES.

By the Term Artificial is here intended the Exercise and Progress of the *peculiar Genius* and inventive Powers of the Individuals in a State, considered in their *private Capacity*; whereby such Causes are distinguished from Religious, or Political, which are more properly the united Councils of the whole Society.

AND as all Inquiries of this Sort are reducible to two Heads, *viz.* those respecting Agriculture, and those respecting Manufactures, I shall beg Leave to suit the several Queries accordingly.

First, *Queries on the Subject of Husbandry and Agriculture.*

Q. WHAT happy Discoveries have been made of late Years in regard to Husbandry? What Improvements, in turning, preparing, and dressing of Land? What new Implements, and how contrived? What Advantages and Disadvantages resulting from them?

A. THE Principles and Powers of Vegetation are still but little known; though perhaps more in *England*, and better applied to promote Husbandry and Gardening, than in most other Countries. What is discovered for certain is this, That all Vegetables, whether Herbs, Plants,

Trees, or Corn suck out of the Earth, by means of their Roots and Fibres, their natural Mouths, the Particles of Food peculiar for them, and fitted for their Digestion. They also imbibe the Air, Rains and Dews, by means of their Bark, Stalks and Leaves; and they carry on a Circulation, and throw off perspirable Matter through their Pores, much in the same Manner as Animals do. This being the Case, they must have a Sufficiency of Food, or come to nothing and die. Now this Food is either got naturally on the Spot, or procured artificially from other Places. The Food got naturally, is that which is procured from the Earth, Air, Rains, Frost, and Snow, within the Reach of the Roots or Fibres, that is, the Mouths of the respective Tree, Plant, or Herb. But even in this Case, the Earth, by being turned and properly stirred, imbibes more of the Qualities of Frost and Snow, Air and Rain, than it would otherwise do: That is, it becomes more fruitful by the Help of human Industry and Labour. Likewise this turning, digging, or plowing of the Ground at proper Seasons, besides other Uses, destroys the Weeds, which when thoroughly putrified, and reduced to Mould, become the Food of better and more useful Vegetables, sown or planted in their stead. But for\* more particular

\* It is next to impossible that any Traveller could note down all that can be said on each of these Heads; and it would be a mere Waste of Time to attempt it. Nevertheless, when a judicious Traveller meets with any thing very *singular*, curious, or remarkable, he would do well to pay a more peculiar Attention to it, and enter down the whole Process of the Affair. If nothing singular or striking occurs, there is no harm done; but if something should appear

lar Directions, and for Cuts or Draughts of Hoes, Harrows, Plows, and other Implements, their Uses, or Inconveniencies, it would be proper to consult the principal Books on Husbandry and Gardening, such as *Tull, Lisle, The complete Body of Husbandry, Bradley, Miller, &c.* And for a more analytic Theory, a chemical, and philosophical Knowledge of the Process of Nature, see *Dr Hales's Vegetable Statics*, and *Dr Home's Principles of Agriculture and Vegetation.*

Q. WHAT kind of Manure is applied to different Soils? How is the Manure made? from whence brought, and at what Expence?

A. MANURES of all kinds are such Food, as is prepared and brought by human Art and Industry to the Spot, where the Vegetables are growing, or designed to grow, in order to lay in a Stock for their Support and Nourishment. But as the Books of Gardening and Husbandry abovementioned, are full of Rules and Directions, and will answer all Queries of this Sort, it will be proper to refer to them, than to transcribe

appear worth his Notice and Regard, the present System of Queries will serve both to fix his Attention, to improve his Reasoning, and to arrange his Thoughts and Ideas in their proper Order. And what is thus true in regard to Agriculture, Husbandry and Vegetation, is equally true with respect to every other Subject he will meet with in his Travels, whether Manufactures, Taxes, Politics, or Religion. Moreover, a few of the best and choicest Authors in every Country, and on every Subject, ought to be brought Home, in order to be consulted occasionally, and at one's Leisure: Also the Cuts or Draughts of Machines or Engines, where such are to be got, together with Descriptions of their Uses, and Calculations of their Expence both in making, and maintaining them.—Gentlemen, who travel after this manner, will travel to great Advantage, doing an Honour to their Country when Abroad, and to themselves when they return Home.

transcribe their Words in this Place. Only let it be always remembered, that the more populous any Country is, the more Manure and Soil will be made by the Inhabitants: So that large Towns and populous Villages do not only furnish a Market for the Produce of the Country round about, and thereby pay for the Labour, and excite the Emulation of the Husbandman, but also supply him with Dung, Rags, Horn-Shavings, Ashes, Soot, &c. &c. to load his Carriages back, in order to fructify his Grounds for fresh Crops. So little Cause is there to fear, that a Country can be too populous! So empty and frivolous the Pretence of making Wars for the sake of a greater Extent of Dominion! And such are the admirable Ways of Providence in providing for the Wants of Mankind, by the Arts of Peace and Industry, were we but to pay the Attention and Regard which are due to them!

Q. WHAT Methods are taken to water dry Grounds, or gutter wet ones? What is the Form of the Gutter, and the Expence and Manner of making it? What also are the Provisions, Machines, &c. for draining Fens and Marshes?

A. THESE Articles being Branches of Mechanics and Hydraulics, are best treated of by the Writers on the Mechanic Powers; who, together with the practical Writers on Husbandry, ought to be consulted on these Occasions. But for particular Facts, see the Account of stopping *Dagenham* Breach, draining the Fens in *Lincolnshire*, and the like.

Q. ARE the several Sorts of Grain, Seeds, Fruits, Trees, and Grasses, judiciously adapted to the Soils proper for them? Are sufficient Changes made from one Sort of Grain, Seeds, &c. to

Ec. to another, and from fibrous rooted Vegetables to bulbous rooted, and *vice versa*, so that the Soil may not be too fast clung together by the former, nor rendered too open and porous by the latter? Moreover, is the Grain well and properly got in, and by what Instruments; how secured from bad Weather, Mice, and Vermin? And how threshed out, cleansed and winnowed?

A. ALL these Inquiries are best answered from Books of Husbandry; inasmuch as it can be no Entertainment, nor much Improvement to an *Englishman* (whatever it might be to a Foreigner) to write down those Particulars, which he daily sees practised almost in every Farm throughout the Kingdom.

Q. WHAT Methods are taken for rearing Sheep, Horses, Cattle, and for curing or preventing their Disorders; also for providing a Sufficiency of Food for them, especially at such Seasons of the Year, when the natural Grass is gone?

A. SEE the Authors as before.

Q. ARE Things so contrived, as that the Raising or Fattening of Cattle, and the Raising of Corn shall assist each other? And if there is any Scheme of this Nature, what is it?

A. THIS is such an Important Article, as to deserve a peculiar Consideration.—In the South and West Part of *Ireland*, where Nature has been the most liberal of her Gifts; Arts and bad Policy have brought on a general Desolation, by the sole Fact of raising and fattening Cattle without regard to raising either Corn, or Flax, or Hemp, or any such Produce as might feed, or employ Numbers of People: So that nothing,  
is

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is to be seen for many Thousands of Acres, but Sheep and Cattle, except here and there a wretched *Irish* Cabbin, and two or three of its miserable, half-starved, naked Inhabitants, to add to the Dismalness of the Prospect. Whereas, in *Norfolk*, a Country naturally much more barren, the People are numerous, well-clothed, well-housed, and well-fed; and all owing to the good Management of making the Raising of Corn, and the Rearing, or at least the Fattening of Cattle, be mutually assistant to each other. In this Country it is generally so contrived, that the Field intended to be manured for a Crop of Corn, is not very far distant from a Field of Turneps: And when the Sheep have fed upon the green Leaves, or when the Frost hath nipped them off, then the Field to be manured is divided into smaller Plots by Hurdles; and twenty or thirty lean Cattle are put into a Plot: A Man is employed to draw up the Turneps, and to load a one-horse Cart, in order to bring them to the Cattle. There he scatters them about, cutting a few of them at first into Slices, in order that they may be induced to taste them. When they have tasted, they grow so excessively fond of them, as to be frequently in danger of Choaking; and therefore he is provided with a Piece of Rope of a proper Size to push the Turnep that sticks, down their Throats. He strews also a little Hay or Straw about the Plot for the Cattle to feed on occasionally, and to prevent their Teeth from being set on Edge by feeding altogether upon Turneps. When this Plot is sufficiently saturated with the Dung and Urine of the Animals, he moves them to another Plot, and so on to a third, till the whole Field is sufficiently manured,

manured, and fit to be plowed up. And thus, by the Time that the Cattle are grown fat and fit for a Market, the Ground likewise is properly enriched for a Crop of Corn: And both Articles are carried on without any Inconvenience; Loss of Time, or Expence to either; nay, perhaps in a better manner, than either of them could be done separately. As to the Turnep Field itself, the Feeding of the Sheep at first upon the Greens or Tops, and the Feeding of them again upon such of the Turneps or Roots, as will be occasionally left, though the Majority of them are carried away; I say, these two Circumstances will sufficiently enrich the Ground for sowing any common Grain, though perhaps the safer Experiment would be to sow Barley rather than Wheat.

**Q.** WHAT new Markets are opened for vending the Produce of the Ground? And what Encouragements are given, or might be given, for opening more?

**A.** THE Bounty upon the Exportation of Corn hath opened a Market to every foreign Country, where there is any thing of Demand. But it may be made a great Query, Whether that Bounty, which in the Infancy of Agriculture was so essentially necessary, ought not to receive at present very considerable Amendments and Reductions. And if the Legislature shall enact, which they seem at present to intend, that all Grain shall be sold by Weight, this Circumstance will go a great Way towards redressing the present Evils. As to new Markets at Home, every Road well mended produces that Effect in one Degree or other: And were more Rivers made navigable, and Canals cut,  
the

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the Effects would still be greater and more beneficial.

Q. WHAT further Improvements in Gardening, Agriculture, and Husbandry, might be suggested?

A. MANKIND in general are very slow in leaving off old Prejudices, and have a strong Aversion even against thinking, much more against publicly acknowledging, that they have ever been in the Wrong. Even at this Day there are many Parts of the Kingdom, where the Arts of Gutting of wet Lands, the proper Sowing and Hoeing of Turneps, the Sowing of artificial Grasses, raising of Flax and Hemp, the Use of the Wheel Plow, winnowing with the Toss of the Shovel, and the skilful Methods of Hedging and Ditching, with many the like Improvements, have scarce made their Appearance.—But for a more exact Knowledge in Gardening, Agriculture and Husbandry, as Branches of natural Philosophy (in order that such Knowledge might hereafter descend to the Farmer and the Labourer) the Scheme of a Society, or Committee to be expressly appointed for making, receiving, and communicating Experiments, seems the plainest and the best.—This is a Proposal of the Ingenious Dr. Home, in his *Principles of Agriculture and Vegetation*, Page 173.—And this is not the only one, by a great many, for which that worthy Gentleman deserves the Thanks of his Countrymen, and of Mankind in general.

Secondly,



Secondly, *Queries on the Subject of Trade and Manufactures.*

Q. WHAT principal Manufactures are carried on in this Country? and what is the Price of Labour?

A. THE principal Manufactures are the Woollen, the Metal, (*viz.* Iron, and Steel, Copper, Brass, Tin and Lead) the Silk, the Linen, and the Cotton. But the Price of Labour in each Manufacture is so various, that it is impossible to give an Idea of it by any common Example.— Only it may be affirmed in general, that the Wages of Men (or what Men generally earn *per Day*) is for the most Part, from 1*s.* to 2*s.* 6*d.* *per Day*; and the Wages of Women from 4*d.* to 1*s.* throughout the Kingdom.

Q. Do Journey-men and Journey-women work by the Day, or by the Great? And what Checks are invented to guard against Impositions of bad Work, or embezzling the Materials, or idling away Time?

A. ALMOST all Master Manufacturers now find it their Interest to pay their Work-people by the Piece, or the Great, wherever they can, rather than by the Day: Which Circumstance alone is a striking Proof, that no sufficient Check hath yet been invented against the loitering away of Time, when the Master was to pay for it:—Not to mention, that the Person who works by the Day hath scarce any Motives to exert an Industry, Dexterity, or Skill superior to others; whereas the Working by the Piece, or by the Great, calls them all forth; because he himself, and none others, are to reap the Benefit and Reputation of them. [And *N. B.* this  
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single Remark, were there no others, is sufficient to prove, that Slaves, who very literally work by the Day, and can have no Motive whatever to exert any other Industry, Dexterity, or Skill, than what is just sufficient to escape the Whip of the Driver; nay, whose Self-Interest will naturally teach them to conceal any superior Talents from the Knowledge of their Masters, lest their Masters should expect a greater Task from *them* than others, and punish them for not doing it;—I say this single Remark is a full Proof, that Slaves never did, nor ever will perform their Work either so cheap, or so well, as those Freemen who work by the Piece or the Great, and are spurred on every Moment by the Examples of others, by Self-Interest, and by the Glory of excelling.] As to Checks against bad Work, the Judgment of the Master or Overseer is the best, and perhaps the only Remedy that can be applied in such a Case. But in respect to embezzling of Materials, and various are the Methods contrived, and almost every Manufacture hath a different one; sometimes the Goods are weighed in and out, due Allowance being made for necessary Waste: At other Times Check-Engines are used to ascertain the Length or Measure, and in general Sleaving, or Weaving-Tables, are a tolerable Security against Impositions in the Weaving of Woollens, Stuffs, Linens, Silks, Cottons, &c.

Q. WHAT Machines are used to abridge the Process of a Manufacture, so that one Person can do the Work of many? And what is the Consequence of this Abridgment both regarding the Price, and the Numbers of Persons employed?

A. FEW

A. FEW Countries are equal, perhaps none excel the *English* in the Numbers and Contrivance of their Machines to abridge Labour. Indeed the *Dutch* are superior to them in the Use and Application of Wind-Mills for sawing Timber, expressing Oil, making Paper, and the like. But in regard to Mines and Metals of all Sorts, the *English* are uncommonly dexterous in their Contrivance of the mechanic Powers; some being calculated for landing the Ores out of Pits, such as Cranes and Horse-Engines:—Others again for draining off superfluous Water, such as \* Water Wheels and Steam Engines: Others again for easing the Expence of Carriage, such as Machines to run on inclined Planes, or Roads down Hill with wooden Frames, in order to carry many Tons of Materials at a Time. And to these must be added the various Sorts of Levers used in different Processes: Also the Brass Battery Works, the Slitting Mills, Plate, and Flatting Mills, and those for making Wire of different Fineness. Yet all these, curious as they may seem, are little more than Preparations or Introductions for further Operations. Therefore when we still consider, that at *Birmingham*, *Wolverhampton*, *Sheffield*, and other Manufacturing Places, almost every Master Manufacturer hath a new Invention of his own, and is daily improving on those of others; we may aver with some Confidence, that those Parts of *England* in which these Things are to be seen, exhibit a Specimen of practical Mechanics

\* THE celebrated Machine of *Marli*, so much boasted of by the *French*, is but a bungling Performance in the Eyes of an *Englishman*. The same Quantity of Water might have been raised, and is raised under *London Bridge* at a fortieth Part of the Expence.

chanics scarce to be paralleled in any Part of the World. As to Machines in the Woollen, and Stuff Way, nothing very considerable hath been of late attempted; owing in a great Measure to the mistaken Notions of the infatuated Populace, who, not being able to see farther than the first Link of the Chain, consider all such Inventions, as taking the Bread out of their Mouths; and therefore never fail to break out into Riots, and Insurrections, whenever such Things are proposed. In regard to the Silk Manufacture, the Throwing Mills, especially the grand one at *Derby*, are eminent Proofs of the Abridgment of that Species of Labour: And some Attempts have been lately made towards helping forward the Cotton and Linen Manufactures by means of certain Engines.

IN regard to the other Part of the Query, *viz.* What is the Consequence of this Abridgment of Labour, both regarding the Price of the Goods, and the Number of Persons employed? The Answer is very short and full, *viz.* That the Price of Goods is thereby prodigiously lowered from what otherwise it must have been; and that a much greater Number of Hands are employed. The first of these is a Position universally assented to; but the other, though nothing more than a Corollary of the former, is looked upon by the Majority of Mankind, and even by some Persons of great Name and Character, as a monstrous Paradox. We must therefore endeavour to clear away these Prejudices Step by Step. And the first Step is, that Cheapness, *cæteris paribus*, is an Inducement to buy,—and that many Buyers cause a great Demand,—and that a great Demand brings on a great Consumption;—which great Consumption must necessarily

cessarily employ a vast Variety of Hands, whether the original Material is considered, or the Number and Repair of Machines, or the Materials out of which those Machines are made, or the Persons necessarily employed in tending upon and conducting them: Not to mention those Branches of the Manufacture, Package, Portage, Stationary Articles, and Book-keeping, &c. &c. which must inevitably be performed by human Labour. But to come to some determinate and striking Instance, let us take the Plow, the Harrow, the Cart, the Instruments for Threshing and Winnowing, and the Mills for Grinding and Boulting; as so many Machines for abridging Labour in the Process of making Bread; I ask, do these Machines prevent, or create Employment for the People? And would there have been as many Persons occupied in raising of Corn, and making of Bread, if no such Engines had been discovered?—The obvious Reply to this Query is, That probably the wheaten Loaf had been confined to one, or two Families in a State, who, on Account of this superior Rank, and vast Revenues, could have afforded to give an extravagant Price for their delicious Morfel: But it is impossible, that under such Circumstances, it ever could have become the common Food of the Kingdom. The same Remark would hold good, were it to be applied to the Art of Printing; and to the Numbers of People, from first to last, therein employed: For Printing is nothing more than a Machine to abridge the Labour, and reduce the Price of Writing.—But Examples are endless; and surely enough has been said, to convince any reasonable Man, though even the great Author of *L'Esprit des Loix* should once be of a different

Mind, that that System of Machines, which so greatly reduces the Price of Labour, as to enable the Generality of a People to become Purchasers of the Goods, will in the End, though not immediately, employ more Hands in the Manufacture, than could possibly have found Employment, had no such Machines been invented. And every manufacturing Place, when duly considered, is an Evidence in this Point.

Q. Is that Labour, which is still to be performed by the human Kind, so judiciously divided, that Men, Women, and Children have their respective Shares in Proportion to their Strength, Sex, and Abilities? And is every Branch so contrived, that there is no Waste of Time, or unnecessary Expence of Strength or Labour? Moreover, what good Consequences attend these Circumstances in such Parts of the Kingdom, where they are observed, and what bad ones in other Parts, where they are not?

A. IN many Provinces of the Kingdom, particularly, *Staffordshire*, *Warwickshire*, and certain Districts of *Yorkshire*, with the Town of *Manchester*, *Norwich*, and some others, the Labour, for the most Part, is very properly proportioned, and great Judgment appears in the Methods and Contrivances for bringing the several Parts of the Manufacture so within the Reach of each other, that no Time should be wasted in passing the Goods to be manufactured from Hand to Hand, and that no unnecessary Strength should be employed. For an Instance of both Kinds, take one among a Thousand at *Birmingham*, viz. When a Man stamps a metal Button by means of an Engine, a Child stands by him to place the Button in readiness to receive the Stamp, and to  
remove

remove it when received, and then to place another. By these means the Operator can stamp at least double the Number, which he could otherwise have done, had he been obliged to have stopped each Time to have shifted the Buttons: And as his Gettings may be from 14d. to 18d. and the Child's from a Penny to 2d. per Day for doing the same Quantity of Work, which must have required double the Sum, had the Man alone been employed; this single Circumstance saves above 80, or near 100 per Cent. at the same Time that it trains up Children to an Habit of Industry, almost as soon as they can speak. And hence it is, that the *Bijoux d' Angleterre*, or the *Birmingham Toys*, are rendered so exceedingly cheap as to astonish all *Europe*; and that the Roman Catholic Countries are supplied with such vast Quantities of Crucifixes, Agnus Dei's, &c. from *England*. A Dozen of these Crucifixes; as I am informed, being to be sold, in the wholesale Way, for 7½d.—But the good Effects of this proportioning of Labour to different Strengths and Sexes, is still more extensive than it at first appears. For in *Birmingham* the Numbers of poor Women on the Pay-Bill, compared to those of poor Men, are hardly as three to two; whereas in *Bristol*, where no such good Politics obtain, the Numbers are upwards of four to one; and in many Parts of *London*, it is still much worse: So great is the Difference, and such the Expensiveness and heavy Burdens of a wrong Conduct even in this Respect: not to mention, that Prostitution and Debauchery seem to be an unavoidable Consequence in the female Sex of Poverty and Idleness, when they are young; and when they grow old, what Refuge

can they have, if they do not soon rot with their Diseases, but the Parish Pay?

Q. IN those Towns and Places, where great Manufactures are carried on, are there many independent Masters, and few Journeymen to each Master? or few independent Masters, and many Journeymen? And what is the Difference, in regard to Morals, Cheapness and Goodness of Work, Extent of Trade, Rioting, Mobbing and the like?

A. THIS Matter is better illustrated by comparing the same Manufacture, and the Consequences attending it, under the different Circumstances here referred to. In many Parts of *Yorkshire*, the Woollen Manufacture is carried on by small Farmers and Freeholders: These People buy some Wool, and grow some; their Wives, Daughters, and Servants spin it in the long Winter Nights, and at such Times when not employed in their Farms and Dairies; the Master of the Family either sells this Produce in the Yarn Market, or hath it wove up himself. It is then milled, cleansed, and brought to Market, generally to the Town of *Leeds*; but when sold there, he can be paid for no greater Number of Yards than the Cloth will measure, after having been well soaked in Water: By which means all Frauds in Stretching, Tentering, &c. are effectually prevented. The Persons who buy this Cloth, generally act upon Commission at a very low Rate; and afterwards cause the Cloth to be dyed (if it was not dyed in the Wool) and to be properly dressed and finished. Thus, the whole passes through various Hands independently of each other. And though in Fact the Spinner, Weaver, Millman, Dyer, Dresser, &c. &c. are all of them the Journeymen of the Agent or Commissioner,



missioner, who stands in the Stead of him who is the Clothier in other Places; yet by acting thus upon a distinct Footing, they conceive themselves as far independent of him, and of each other, as any Buyer or Seller whatever: And being thus independent, they are all Rivals, all animated with the same Desire of bringing their Goods to Market upon the cheapest Terms, and of excelling one another. Their Journeymen likewise, if they have any, being so little removed from the Degree and Condition of their Masters, and likely to set up for themselves by the Industry and Frugality of a few Years, have no Conception that they are embarked in an Interest opposite to that of their Masters, or that they are called upon to enter into Clubs and Combinations against them. Thus it is, that the working People are generally Moral, Sober, and Industrious; that the Goods are well made, and exceedingly Cheap; and that a Riot or a Mob is a Thing hardly known among them. Whereas in *Gloucestershire, Wiltshire, and Somersetshire*, the Manufacture is carried on by a quite different Process, and the Effects are accordingly; viz. One Person, with a great Stock and large Credit, buys the Wool, pays for the Spinning, Weaving, Milling, Dying, Shearing, Dressing, &c. &c. That is, he is Master of the whole Manufacture from first to last, and perhaps employs a thousand Persons under him. This is the Clothier, whom all the Rest are to look upon as their Paymaster. But will they not also sometimes look upon him as their Tyrant? And as great Numbers of them work together in the same Shop, will they not have it the more in their Power to vitiate and corrupt each other, to cabal and associate against their Masters, and to

break out into Mobs and Riots upon every little Occasion? The Event hath fully shewed, and is now shewing, that these Conjectures are too frequently supported by Facts. Besides, as the Master is placed so high above the Condition of the Journeyman, both their Conditions approach much nearer to that of a Planter and Slave in our *American Colonies*, than might be expected in such a Country as *England*; and the Vices and Tempers belonging to each Condition are of the same Kind, only in an inferior Degree. The Master, for Example, however well-disposed in himself, is naturally tempted by his Situation to be proud and over-bearing, to consider his People as the Scum of the Earth, whom he has a Right to squeeze whenever he can; because they ought to be kept low, and not to rise up in Competition with their Superiors. The Journeymen on the contrary, are equally tempted by their Situation, to envy the high Station, and superior Fortunes of their Masters; and to envy them the more, in Proportion as they find themselves deprived of the Hopes of advancing themselves to the same Degree by any Stretch of Industry, or superior Skill. Hence their Self-Love takes a wrong Turn, destructive to themselves, and others. They think it no Crime to get as much Wages, and to do as little for it as they possibly can, to lie and cheat, and do any other bad Thing; provided it is only against their Master, whom they look upon as their common Enemy, with whom no Faith is to be kept. The Motives to Industry, Frugality, and Sobriety are all subverted by this one Consideration, *viz.* That they shall always be chained to the same Oar, and never be but Journeymen. Therefore their only Happiness is to get Drunk, and to

to make Life pass away with as little Thought as possible. This being the Case, is it to be wondered at, that the Trade in *Yorkshire* should flourish, or the Trade in *Somersetshire*, *Wiltshire*, and *Glostershire* be found declining every Day? The real Surprise would be to discover, that such Causes did not produce such Effects: And if ever the Manufactures in the North should adopt the bad Policy of the West, and *vice versa*, Things will come round again.

Q. ARE the Manufactures of *England*, those especially in the Toy, Jewelry, Cabinet, Furniture, and Silk Way, chiefly adapted for high or middling Life? and what Species of People make up the Bulk of the Customers?

A. *England* being a free Country, where Riches got by Trade are no Disgrace, and where Property is also safe against the Prerogative either of Prince or Nobles, and where every Person may make what Display he pleases of his Wealth, without incurring a higher *Taille*, Poll, or Capitation the next Year for so doing;—the Manufactures of the Kingdom accommodate themselves, if I may so speak, to the Constitution of it: That is, they are more adapted for the Demands of Peasants and Mechanics, in order to appear in warm Circumstances;—for Farmers, Freeholders, Tradesmen, and Manufacturers in middling Life;—and for wholesale Dealers, Merchants, and all Persons of Landed Estates, to appear in genteel Life; than for the Magnificence of Palaces, or the Cabinets of Princes. Thus it is, according to the very Spirit of our Constitution, that the *English* of these several Denominations have better Conveniencies in their Houses, and affect to have more in Quantity of clean, neat Furniture, and a greater Variety (such as

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Carpets,

Carpets, Screens, Window Curtains, Chamber Bells, polished Brass Locks, Fenders, &c. &c. (Things hardly known Abroad among Persons of such a Rank) than are to be found in any other Country in *Europe*, *Holland* excepted. Moreover, as the Demand is great and continual, the Numbers of Workmen and their greater Experience excite the higher Emulation, and cause them to excel the Mechanics of other Countries in these Sorts of Manufactures. In a Word, it is a true Observation, that almost the whole Body of the People of *Great Britain* may be considered either as the Customers to, or the Manufacturers for each other: A very happy Circumstance this, on which the Wealth and Prosperity of a Nation greatly depends. — Were an Inventory to be taken of the Household Goods and Furniture of a Peasant, or Mechanic in *France*, and of a Peasant, or Mechanic in *England*, the latter would be found, upon an Average, to exceed the former in Value at least as three to one.

Q. IN what particular Manufactures, Arts, or Sciences, are the *English* Nation chiefly deficient?

A. THEY are said to be out-done by Foreigners in most of the higher or politer Arts, such as Painting, Engraving, Statuary, and Music. And one Reason seems to be, that neither the Religion, nor Political Constitution of the Country give that Encouragement to these Studies, which is to be met with Abroad; our Churches, for Example, admitting of little more than elegant Neatness; and our Situation, as an Island, besides other Circumstances, preventing our Artists from taking Models, or trying their Ingenuity in the Palaces of foreign Princes.

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Q. ARE there any peculiar Institutions, or voluntary Societies erected with a View to give Encouragement, and distribute Premiums to those who shall excel in the mechanic Arts, and Manufactures?

A. *Ireland* seems to have been the first Place in the *British* Empire, which had the Honour of giving Birth to Institutions of this Nature. But now there is a numerous Society of Noblemen, and Gentlemen, formed in *London* for promoting Arts, Manufactures, and Commerce. The *Antigallican* Societies are likewise much upon the same Plan; except that they take in likewise the discouraging the Consumption of *French* Wine, and Use of their Manufactures. The Society of *Edinburgh* comprehends not only Arts and Manufactures, but also Agriculture, and the Study of Vegetation. And that at *Glasgow*, as I am informed, is intended to promote the finer Arts in Conjunction with the others. Moreover, the Gentlemen of *Brecknockshire* in the Principality of *Wales*, came to a very laudable Resolution, about two Years ago, of converting a monthly Hunting Club into "A Society for encouraging Improvements in Agriculture and Manufactures, and promoting the general Good of the Country." And the Success, which hath already attended this Institution, affords great Hopes, that many other Clubs and Societies throughout the Kingdom, will follow their Example, and convert themselves into public spirited Institutions of real Use, and extensive Benefit.

## POLITICAL CAUSES.

THESE being as extensive as they are important, ought to be subdivided into separate Heads;  
viz.

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*viz.* Such as constitute the Rights, Privileges, and Liberties of the Subject; — such as establish the national Taxes; — and such others, which being compounded of all Parts of the Constitution operating together, may be termed the Spirit or Essence of it.

### *Queries relating to the Rights, Liberties and Privileges of the Subject.*

Q. WHAT are those Rights and Privileges of an *Englishman*, which seem peculiar to him, and whereby he may be distinguished from the Subject of another State?

A. *Englishmen*, as such, have several Privileges of a very valuable and extensive Nature; as *First*, Every Man hath the same equal Security, one as well as another, against arbitrary Imprisonments; That is, no Person, though the highest in the Kingdom, can imprison or detain the meanest, without alledging some legal Cause, and bringing that Cause to a judicial Hearing: And the same Observation may be applied to Security of Possessions against any Invader, as well as Security of Person. *Secondly*, When a Subject is accused of any Crime, of what Nature soever, the Accusers or Witnesses must appear Face to Face in open Court, to be interrogated by himself concerning the same; and he himself, after he hath finished his Defence, is then to be judged by Twelve of his Peers (*i. e.* by Persons of the same Condition, or nearly the same with himself) whether guilty, or not. *Thirdly*, He can have no Taxes levied upon him, but such as he is supposed to agree or consent to by his Proxy or Representative in the House of Commons, *i. e.* by the Member, or Members, of Parliament for

for the County, City, or Borough to which he belongs.

Q. WHAT are the Forms or Proceſſes of Law, or general Methods of proceeding in Civil, Criminal, or Eccleſiaſtical Cauſes? And what Inſtitutions might be borrowed from other Countries to render our Law Proceedings more certain, and expeditious, more adequate to natural Juſtice, and attended with leſs Chicane, and leſs Expence?

A. As to the former Part of the Query, a great deal depends at preſent upon that Knowledge which is to be gained by perſonal Experience, and Attendance in the Courts; there being no Treatiſe yet extant, as far as I can learn, to explain theſe Matters in a full and diſtinct Manner. But for a general or compendious Knowledge of them, ſee *The Analyſis of the Laws of England*, Books III. and IV. viz “Of private Wrongs and “civil Injuries; and of public Wrongs and Miſ-  
“demeanors.” In regard to the latter Part of the Query, the Author freely confeſſes, that he is not able to answer it: His Stay abroad having been too ſhort, and too much taken up with other Avocations, to have acquired a ſufficient Inſight into theſe Matters: But the Query nevertheless may have its Uſe in a Treatiſe of this Nature, as it is to ſtand to be answered by thoſe, who ſhall have more Time and Leiſure, ſhall viſit more Countries, and can return their Thoughts particularly to this Subject.

Q. ARE Tradeſmen and Plebeians in *England* equally at Liberty to purchaſe landed Eſtates with Gentlemen or Noblemen? And are there any territorial Juriſdictions annexed to them? What likewise is the Power of Landlords over their Tenants?

A. ALL

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*A.* ALL natural born Subjects of the Realm are upon an equal Footing as to the Liberty of purchasing, if they have the Ability. But as to territorial or hereditary Jurisdictions, there is scarce such a Thing now remaining in any Part of the Kingdom; those in *Scotland* being lately purchased, and annexed to the Crown. Indeed, the Courts Leet and Courts Baron, together with the Payments of Herriots and Services, still required in some Places, may be said to keep up the Shadow of the antient *Gothic* Constitution of Baron and Vassal; but the Substance of that Tyranny and Slavery is pretty well destroyed; and these customary Duties, Services, &c. are expiring every Day: So that, in short, the Tenant who pays his Rent, has as little to fear from his Landlord, as from any other Person.

*Q.* WHAT Encouragements, Exemptions, Privileges, or Honours are granted to the married State? And what Discouragements, Burdens, or Dishonours laid on the contrary?

*A.* NONE, or next to none, either Way, to the very great Detriment and dispeopling of the Country, Corruption of Morals, and Reproach of the Legislature. This Omission is the more to be lamented, as the very Nature of our Government, and Form of our Constitution, point out such easy and effectual Remedies; *viz.* to annex the Privileges of Voting, and the Posts of Honour and Profit to the married State; and to compel Bachelors of a certain Age, suppose Thirty, to pay double Taxes in all Respects whatever, *viz.* Land, Window, Coach, Plate, Church and Poor, Tithes, and all County Taxes, Excise, and Customs, and to be obliged to serve all Offices of Burden and Expence.

*Q.* As



Q, As Lands are best cultivated, when divided into moderate Shares, and that Country is the richest and most populous, and consequently the strongest, which hath the greatest Number of Freeholders and middling Gentry residing in it; What Politics are established by the Constitution to prevent the monopolizing of landed Property into a few Hands? What Care is also taken to make reasonable and judicious Wills for those who die Intestate? or, in other Words, to divide the Estates of such Persons agreeably to the Laws of right Reason and Equity among their Children, or nearest of Kin?

A, THE Constitution hath established no Policy whatever to prevent Monopolies of this Sort; but on the contrary, hath encouraged and encreased the natural Vanity of Mankind towards raising one Person to be the Head of the Family and Impoverishing, and sometimes Beggaring of all the rest.—To trace this Affair to its true Source, we shall find that in *England*, before the *Norman* Conquest, such landed Estates, as had no civil or martial Jurisdiction belonging to them, were to descend equally among all the Children, like as Goods and Chattels do now. This was, it must be owned, running too far into the *Agrarian* Scheme of Levelling and Equality; and had certainly some Inconvenience attending it; For it cannot be at all proper, that such a System should take Place, in any Monarchy of considerable Extent. But on the other Hand, when the *Normans* took Possession of the *English* Estates, they introduced their own Customs, which gave all to the Eldest, and none to the rest of the Children: So that the Constitution was totally changed from one Extreme to the other. But though something might be urged at that Juncture

ture in behalf of the *Normans*, who, by erecting almost all Estates into Knights Fees, could the easier keep the *English* in Subjection; inasmuch as every Knight was bound, when summoned, to appear with his military Tenants, to defend the Possessions of his immediate Lord; I say though this might be a good Plea for the *Normans* under such Circumstances, What Plea can it be for us at this Distance of Time, and in so different a Situation? Or is it really intended, by the late Clamours for a national Militia, to recur to the old Methods of making the same Person the hereditary Colonel of his Tenants, as well as their Landlord? If this is the Case, it may be a good Reason upon such Grounds, why the eldest Son ought to have all the Estate, and the rest none:—But at the same time it affords a very strong Argument against so great an In-  
 croachment on our present Rights and Liberties, as such a national Militia must certainly be. In short, the present *English* Practice of giving all to the Eldest, appears the more absurd; if we farther consider, that even in *France* itself, where Notions of high Birth and the Pride of Family certainly run sufficiently high, the Customs of *Normandy* are not the Customs of the rest of the Kingdom. For in some Provinces, the eldest Son hath two thirds; in others he hath only one half, and then comes in for a Child's Share in the Division of the Remainder. And this Practice, which I think obtains in all *Guienne*, a Country full of Noblesse, is attended with no Inconvenience whatsoever. Why therefore should it not be introduced into *England*, a Country more particularly subsisting by Commerce and Navigation? And why, in the Name of Common Sense, should the *Norman* Custom, so repugnant to the  
 Rest

Rest of our Constitution, he continued any longer among us. [See *The Elements of Commerce*, Pages 44, 47.]—To illustrate this Reasoning yet farther, we may observe, That the Custom of *Paris* is pure Gavelkind, or equal Division; a Custom not improper for Commercial Cities, or little Republics; and indeed highly requisite in small Islands, in order to prevent over-grown Landed Estates, and to keep all the Inhabitants in a State of Industry; a Custom also the most effectual of any towards peopling new Colonies:—Now this is the very Custom which the *French* Government hath judiciously introduced into all their Sugar Colonies: by Virtue of which, these Islands are well-peopled, well-defended, well-cultivated, and very assistant to their Mother Country: Their Sugars also, Indigo and Coffee, are better in Quality, and infinitely more in Quantity, and are almost *Cent. per Cent.* cheaper, Sugars especially, than any that come from our Plantations: Though, *N. B.* they buy their Negroes, their Lumber and Provisions at a much dearer Rate than our Planters do. *Jamaica*, on the contrary, is as thinly peopled as ever; and the Inhabitants, instead of affording any military Assistance to the Mother Country, are under perpetual Alarms of being destroyed by their own Negroes. Add to this, that the Expences which *Great Britain* hath been at in Fleets and Forces to protect *Jamaica*, and the Rest of the Sugar Islands, from foreign Invasions for these twenty Years last past, are almost incredible. Moreover, as to the Rest of the *English* Sugar Islands, Land is monopolizing, and the white Inhabitants are growing thinner every Day. This is the Fact; and a Fact too quite the Reverse of the *French*. Judge therefore from these Circum-

Circumstances, as we have paid so dearly for our Knowledge, and are still paying, whether we ought not to grow wiser, than to suffer the *Norman* Customs to prevail any longer in our Sugar Islands.—For surely, *Fas est & ab hoste doceri.*

Q. WHAT good Laws regarding Commerce and Manufactures are now in Force? And what Bounties and Premiums are given to support Manufactures in their Infant State?

A. As to the first Part of this Query, it must be observed, that there are very few, if any, Laws subsisting for that Purpose: Nor indeed is there that Necessity for them (I mean Laws of the *positive* Kind) which the generality of Men are apt to imagine. For let the Legislature but take Care not to make *bad Laws*, and then as to *good ones*, they will make themselves: That is, the Self-Love and Self-Interest of each Individual will prompt him to seek such Ways of Gain, Trades and Occupations of Life, as by serving himself, will promote the public Welfare at the same Time. The only Thing necessary to be done by positive Institutions is, to enforce the Observance of voluntary Contracts by legal Penalties speedily levied. Thus, for Example, If a Man contracts a Debt, he ought to be obliged to pay it in a Manner the least burdensome to the Creditor: And Debts contracted for Goods or Merchandise ought to have the Preference of all others. Moreover, if he sells Goods by Samples, the Goods sold ought not to be worse than the Samples; and the same Remark will extend to the Selling of Goods by the Piece, or in the wholesale Way: Because the outward Appearance of such Goods ought to be considered as a Sample of the inward Reality of them. And therefore

therefore, if they should prove to be worse than they appeared, having Flaws or Blemishes concealed within, or if they should be short of Measure, Weight, &c. the Seller ought to make ample Reparation to the Buyer, and be subject likewise to some Fine, or Mark of Infamy. But in Fact, such Laws as these are Laws of *Justice*, rather than of Commerce; and therefore cannot be said to promote its Interest, or the Interest of Manufactures, in any other Way, than as all Things necessarily do, which oblige us to do to others, as we would be done by. Indeed, it must be acknowledged with Gratitude and Pleasure, that the Legislature of late Years hath enacted many excellent Laws which have promoted Commerce, increased Industry, and extended Manufactures. This, I say, ought ever to be acknowledged; but then the Laws in Question are such, whose true Excellence consists rather in the Repeal of absurd and bad Laws formerly made, than in any particular Positions or Maxims of Commerce: And as to the pernicious Statutes formerly enacted, many such, as will soon appear, there are still remaining, which ought to be repealed.

In regard to the other Part of the Query, *viz.* “What Bounties or Premiums are given to support Trades and Manufactures in their Infant State?” The Answer is, That the Institutions of Bounties, Premiums, and Drawbacks, are in a Manner peculiar to *Great Britain* and *Ireland*; there being more of them introduced into our Commercial System within these sixty Years, than are to be met with in all *Europe* besides. And these Encouragements are of two Sorts, *viz.* First, such as are granted upon Manufactures, or super-abundant Produce to promote

the *Exportation* of them; and secondly, such as are given upon raw Materials growing in our own Colonies, to promote the *Importation* of them. In regard to the former, we ought to distinguish between Bounties, and Drawbacks; the one being a Sum actually given or paid by the People in general to particular Exporters; the other being no more than a Return of that Tax or Duty upon Exportation, which was, or would have been levied upon the Goods, if used for home Consumption. Now the Commodities entitled to Bounties are at present Corn; and Spirits distilled from Corn, Fish, and Flesh, Gunpowder, coarse Linens, Sail-Cloth, and some Sorts of Silk Manufactures: To which may be added, as peculiar Cases, the Bounty on the Tonnage of Ships employed in the Royal *British*, and the *Greenland Fisheries*.—The Commodities entitled to Drawbacks are, refined Sugars, Soap, Candles, Starch, Leather, and Leather Manufactures, Paper, Ale, Mum, Cyder, Perry, also Spiritous Liquors, wrought Plate, Gold and Silver Lace, and Glass. Also [foreign] Silks, Callicoes, Linens, and Stuffs, if printed, painted, stained, or dyed in *Great Britain*. The Commodities or raw Materials coming from our Colonies, entitled to a Bounty, are Pitch, Tar, and Turpentine, naval Stores and Indigo.—Now upon a Review of these several Articles, it is easy to see, that all our Manufactures ought to be exported *Duty free*; and therefore, the Institution of Drawbacks, or Return of Duties, should always make a Part in the commercial System of every wise Government: It is also easy to see, that such infant Manufactures, or raw Materials, as promise to become hereafter of general Use and Importance, ought to be reared and nursed during the Weak-  
ness

ness and Difficulties of their infant State, by public Encouragements and national Premiums. But it doth by no means so clearly appear, that this nursing and supporting should be *continued for ever*. On the contrary, it seems more natural to conclude, that after a reasonable Course of Years, Attempts ought to be made to wean this commercial Child by gentle Degrees, and not to suffer it to contract a lazy Habit of leaning continually on the leading Strings. In short all Bounties to particular Persons are just so many Taxes upon the Community; and that particular Trade is not worth the having, which never can be brought to support itself. Were all Manufactures to receive a Bounty (and all have equal right to expect it) this Reasoning would appear unanswerable.

Q. WHAT bad Laws relating to Trade and Manufactures are now subsisting?

A. A PRODIGIOUS Number, as will appear by the following Detail.

1. ALL Laws and exclusive Privileges whatever; all Constitutions of Companies of Trade, Corporations, &c. &c. relating to the internal Commerce of the Kingdom: under which Head must likewise be comprehended that absurd Statute of the fifth of Queen *Elizabeth*, which restrains Persons from exercising those very Trades they may have the happiest Genius for, and in which they may have made great Improvements, and excelled all that went before them.—Yet, strong and unanswerable as these Reasons are, they are totally over-ruled by this single Law; and the unfortunate, ingenious Person, must be debarred from exercising that Trade, which Nature herself designed him for, and perhaps in which only he could be of use to his Country;

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because, forsooth, he had not served a regular Apprenticeship! But the pernicious Tendency of these several Restraints have been made more amply to appear in *The Elements of Commerce*, Pages 79—92.

2. ALL Statutes and exclusive Charters made for the Shackling and Confinement of foreign Trade, must undoubtedly come under the Denomination of bad, nay, the worst of Laws. In relation to which see *The Elements of Commerce*, Pages 93—135.

3. THE Statutes relating to Pauper Settlements, are another great Confinement and Disadvantage to Trade: without being of real Benefit to any Set of Men whatever, the Lawyers excepted. See *The Elements of Commerce*, Pages 20—21.

4. THE Statutes for the due ordering and making particular Sorts of Goods, keeping them up to a Standard, regulating their Lengths and Breadths, appointing of what Materials, or at what Seasons of the Year they shall be made, &c. &c. are also a useless Farce and Burden; and only serve now and then as an Handle for one litigious, or lazy Rival, to vex his industrious, or ingenious Neighbour. For as to general Use, they are absolutely impracticable; and ever will so remain, as long as Buyers and Sellers vary in their Prices, Fancies, Tastes, &c. In one Word, if the Buyer is not *deceived* in buying them (that is, if they shall prove throughout such as they *appear* to be, and are in reality the same he bought them for) it is of no sort of Consequence when, or how, or where, or with what Materials they were made, or whether the Goods are longer or shorter, broader or narrower, coarser or finer, better or worse, than those usually made



made before them. See *The Elements of Commerce*, Page 88.

5. LASTLY, The Statutes for regulating Wages and the Price of Labour, are another absurdity, and a very great Hurt to Trade.—Absurd and preposterous it must surely appear, for a third Person to attempt to fix the Price between Buyer and Seller, without their own Consents; For if either the Journeyman will not sell his Labour at the fixed or statutable Price, or the Master will not give it, of what Use are a thousand regulating Laws? Nay, how indeed can any stated Regulations be so contrived, as to make due and reasonable Allowance for Plenty or Scarcity of Work, Cheapness or Dearness of Provisions, Difference of living in Town or Country, Firing, House-Rent, &c. &c. also for the Goodness or Badness of the Workmanship, the different Degrees of Skill or Dispatch of the Workman, the unequal Goodness of Materials to work upon, State of the Manufacture, and the Demand, or Stagnation at home or abroad? I say, How is it possible to make due Allowance for all these various and contingent Circumstances? And yet, were even this possible, a great Difficulty still recurs, viz. Who shall, or how can you force the Journeyman to work, or the Master to give him Work, unless they themselves shall mutually agree about it?—And if they agree, why should you, or I, or any one else interfere? And what need of any Regulations at all? In short, such Laws as these can do no good, because they never can be carried into a regular, useful Practice: But on the contrary, they may cause a great deal of Mischief, Riots, and Disturbances; and will infallibly, sooner or later, drive the Trade from that Country, where Men

are absurd enough to attempt to put them in Execution.

Now this being the Case, and these the Numbers of bad and pernicious Laws, it is very evident, that were they all repealed, one farther good Consequence would result, besides those already mentioned, *viz.* our *Statutes at Large*, as they are justly called, would not appear of so enormous a Bulk as they now do. For perhaps a fourth, if not a third Part of their Number would be found upon Examination to be no other than Statutes relating either to Companies of Trades, and the Freedoms of Corporations at home,—or to exclusive Companies for trading abroad,—or to Pauper and Parish Settlements— or to the keeping of Manufactures to some supposed particular Standard,—or to regulate Wages and the Price of Labour. Therefore the sooner all these were repealed and abolished, the better for the Public in every Respect.—As they stand at present, they are the Reproach and Nuisance of a Free People, and the Plague of a Commercial Nation.

*Queries relating to the Nature and Tendency of the National Taxes.*

Q. As Taxes must be levied in all Countries for the Defence and Support of the State,—What constitutes a good Tax and what a bad one?

A. A good Tax is that which tends to prevent Idleness, check Extravagance, and promote Industry: A bad Tax, on the contrary, falls the heaviest of all upon the industrious Man, excusing, or at least not punishing the Idle, the Spend-thrift or the Vain. Taxes therefore  
when

when properly laid on, must enrich a Country; but when improperly, will as certainly impoverish it; and the Sum produced into the Exchequer ought not to be so much the principal Consideration, as the Nature and Tendency of the Tax.— Only it may be observed as a Corollary of what hath been here said, that an improper Tax can never amount to any considerable Sum; because it impoverishes the Country, and by that Means disables the People from paying it. Whereas a proper Tax, by causing Industry to flourish, by preventing Idleness, and checking Extravagance, is itself the Cause of that Riches which flow so abundantly into the Exchequer.—A Manufacturer, for Instance, if prevented by a judicious Tax from getting frequently drunk even with the cheapest Ale, or Gin, till he arrives at thirty five, or forty Years of Age, and if he is careful and industrious in the mean while,— may afterwards very probably be able to afford a Bottle of good Wine every Day at his Table, with House, and Furniture, and all Things suitable thereto: And yet neither do himself, nor his Family any real Diservice. Such is the Difference both to a Man's Self, and to the Public, between spending properly, and improperly: And so true it is, that Sobriety and Industry, at the long run, will contribute infinitely more in Taxes to the Support of the State, than Idleness, Drunkenness, or Extravagance.

Q. ARE all Persons, from the highest to the lowest, impartially taxed? Or are some Individuals, some Ranks and Orders of Men, or certain Towns and Districts, exempted from paying one, or more of the National Taxes?

A. *England* is much happier than most other Countries in regard to the universal Distribution

and Impartiality of the Taxes, there being hardly any Exemptions or Privileges to one Person, to one Class, or Degree of Men, to one Town or District, more than another. — Indeed, the Nobility and higher Gentry have some little, small Indulgence shewn them in the Affair of the Coach and Plate Tax. But these are Things so very inconsiderable, if compared with the large Exemptions that take Place in every Country abroad (*Holland* perhaps excepted) that they are not worth naming. Be it rather observed, as a thing of much greater Consequence, that such partial Exemptions, in Proportion as they obtain, are ever found to impoverish a Country, and to cause all the useful, manufacturing, and mercantile People to grow weary of their Trades, and to run mad after Nobility. And of the Truth of this *France* itself affords too many Instances; *Germany* still more; *Hungary* more than *Germany*; and *Poland* the most of all. And what is the Consequence? — Why truly, *Hungary* and *Poland*, naturally two of the best, finest, and most fruitful Countries in *Europe*, are rendered by this wretched Art and bad Policy the poorest and most miserable of all.

Q. ARE any Taxes laid upon the Passage or Transport of Merchandise from one Place, one Country, or Province of the Kingdom to another? Or may they pass free of any Tolls, Town Duties, or other Burdens; — those only excepted which are appropriated to repair the Roads, and facilitate the Carriage?

A. HERE again *England* hath a great Advantage over most other Countries; inasmuch as all the old, narrow Methods of Tolls, and Town Duties, and other Contrivances for stopping the Circulation of mutual Industry and Labour, are deservedly exploded; so that hardly any Footsteps remain

remain of this antient, *Gothic*, barbarous Custom. Whereas in every Kingdom abroad, not excepting *France* itself, the Tolls, Town Duties, Customs, and other Impositions, have a most baleful Influence in stopping the Carriage of a Manufacture from one neighbouring Town, or Province, to the other.—And if Manufactures are prevented from being carried in order to be exchanged with each other, or in other Words, to be bought and sold, they are prevented from being made; and so much Labour is lost to the Community.

Q. UNDER what Heads might the National Taxes be the most properly ranged?

A. To omit lesser Divisions, they may be ranged with sufficient Accuracy for the present Purpose, under the Land Tax—the several Branches collected by the Officers of Excise (under which the Salt may be likewise comprehended)—and the Stamp Duties.

Q. WHICH of these several Duties do come under the Definition of good Taxes as above laid down; and ought therefore to be continued;—Which also are bad Taxes, and ought to be repealed?

A. THE Land Tax is become of late Years, a most excellent Tax for the exciting of Industry, and all kinds of Improvements; inasmuch as the Increase of Produce and Advancements of Value pay no higher a Tax, than the Grounds would have paid, had there been no Improvement at all. Therefore this Impost doth now operate in the very Manner which every Tax ought, and every good one necessarily will do: That is, it punishes the Idle and the Sluggards for not improving their Estates, but exempts the Diligent and Industrious. Whereas in all other Countries  
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throughout *Europe*, the Taxes upon Land annually rise or fall in Proportion to the Value of Produce: by which means the Proprietor is intimidated from improving his Estate, lest it should be burdened with an higher Tax the succeeding Years.

MOREOVER, in regard to the Excise, many Branches thereof are very proper Taxes, and fit to be continued; those especially which are laid on intoxicating Liquors, or on Articles of Parade, Expence, and Pleasure. For, the further any Article is removed from the unavoidable Wants, and absolute Necessities of Life, the fitter it is to contribute towards the Support of the State by paying a Tax. And as to intoxicating Liquors, they are the farthest removed of any whatever, and the most detrimental to the State in their Effects and Consequences; therefore in every View, they are the properest to have very high and discouraging Duties laid on them.

As to the various Customs or Duties on Goods imported, or exported, there is one certain Rule, whereby a Person of any moderate Capacity might judge with sufficient Exactness, whether such Customs are right, *i. e.* properly laid on, or not; *viz.* Let him suppose the State to be a living Personage, standing on the Kay of some great Sea Port, and examining the Goods as loading, — or unloading. In the former Case, if the Goods to be exported, are completely manufactured, having undergone the full Industry and Labour of his own People, he ought to lay no Embargo whatever upon them, but to shew the Exporters all the Favour he can, and to protect them in that good Work. Whereas if the Goods are only manufactured in Part, or, what is worse still, if they are absolutely raw Materials, he should lay

lay such Taxes upon them to check and discourage their going out of the Kingdom in *that* Condition, as may be proportionate to their unmanufactured, or raw-material State: That is, if they are absolutely raw Materials, they ought to have the highest Tax laid upon them, and in some Cases even such as may amount to a Prohibition. But if they are partly manufactured, and partly otherwise, the Tax should be lessened in Proportion as they recede from the State of raw Materials, and approach to complete Manufactures. — In regard to Goods imported, his Conduct ought to be just the very reverse of the former; that is, he ought to lay the highest and most discouraging Taxes upon foreign *complete* Manufactures, in order to prevent their being worn or used in this Kingdom,—a less discouraging upon others that are incomplete,—and still less upon those that are but little removed from the raw-material State. As to raw Materials themselves, they ought to be admitted into every Port of the Kingdom, *Duty free*; unless there are some very peculiar Circumstances to create an Exception to this general Rule. Now the Grounds or Foundation of all this Reasoning, is national Industry and Labour: Because these are the only Riches of a Kingdom. And therefore, if foreign Manufactures are to be discouraged by Taxes, lest they should prevent the Labour of our own People; foreign intoxicating Liquors ought to be discouraged still more: — Because they are not only to be considered under the Notion of complete Manufactures in their Kind, but such Manufactures likewise as take up the Time, and destroy the Industry of our own People in the using them. A Man may wear a Coat of *French* Cloth, and yet not lose an  
Hour



Hour in his proper Trade or Business; but he cannot lay out so much Money in *French Wines* or *Brandies*, without losing a great many.

THE last Article of Taxes is the Stamp Duties; and as some of them are very proper, and none of them amiss, we shall here conclude this Head of the Query with one short Reflection, viz. as that Tax which promotes Labour, and checks Idleness, is a very good one; so no others ought to be esteemed absolutely *bad*, but such only which produce the contrary Effect.

WHEREFORE, from this Observation, let us now pass on to consider, what Taxes ought to be repealed, according to the Principles here laid down.

IN the first Place, the Salt Tax can have no shadow of an Argument to plead in its behalf. For if Salt is a good Manure for Lands, the taxing of Salt is the taxing of Manure. And surely all Manures are raw Materials of the most important, most extensive Nature. Judge therefore, how impolitic it must be to stop so many Improvements, and the Circulation of so much Labour, by one single Tax; which, according to the Nature of all bad Taxes, produces but very little into the Exchequer. But further, Salt is an absolute Necessary of Life, administering to no Pride, Vanity, or Excess whatever, and consequently the most improper to be taxed. — To illustrate this by its Contraries: A Man who keeps a Coach, may expect to be respected, and therefore deserves to be rated for it; because a Coach is to be considered as a Display of his Rank and Riches: But the Man who keeps a Salt-Box, only shews the Necessity he is under of preserving his Meat sweet and wholesome: And he is not esteemed by his Neighbours to be the greater,



greater, or richer Man upon that Account. Once more, a Man may idle away a great deal of his Time in Taverns, drinking to the Prejudice of his Health, the Spending of his Substance, ruining his Family, subversion of good Morals, and setting a bad Example. Therefore, since intoxicating Liquors may, and often do produce these bad Effects, they are fit Subjects for Taxation. But the Use of Salt is liable to none of these Evils; nor will the Man who wastes away Hours and Days together at his Bottle, keep his Saltfeller a Moment longer by him than he really wants it. Why therefore should this useful raw Material, this Necessary of Life, this harmless, inoffensive Thing, incapable of Abuse, Vanity, Extravagance, or Excess;—Why, in the Name of Common Sense, should it be taxed?

2dly, THE Duty on Coals is a very pernicious Duty; and subject to all the Objections of the former; only some of them in a lesser Degree.

3dly, THE Duty on Soap and Candles is not a good Tax; and yet not wholly bad.—That Part which affects the Poor, or even the middling People, must certainly be bad. But the Soap and Candles used by the Great, in which the chief Consumption and Extravagance consist, ought to pay a Duty; and it would be really a Pity, that Beaux and Belles should not contribute something to the Support of Government, in Proportion as they frequented Balls, Assemblies, Operas, Plays, Masquerades, Routs, Drums, &c. &c. But in regard to the Poor, perhaps were the Duty on Candles so constituted, that only great Candles should pay, and the small ones, *viz.* those of twelve and upwards to the Pound be exempted; this would be a very useful Emendation.—As to the Duty on Soap, it is exceeding difficult to suggest

suggest any Amendments of this Nature, though it much wants it. Yet, seeing that Drawbacks are allowed for all Soap and Candles used in Manufactures, we must in Justice acknowledge, that the Effects of this Tax are not so prejudicial as many People are apt to imagine.

4<sup>thly</sup>, The Duty on Leather is subject to some Objections, as it affects the Poor almost equally with the Rich. But yet of bad Taxes, it is far from being the worst.

5<sup>thly</sup>, The extravagant Duty upon the Importation of coarse Olive Oil, a raw Material incapable either of Excess, Vanity, or Waste of Time, and a most necessary Article for our Woollen Manufactures, and in making *Castile* Soap, is one that calls the loudest for Redress. And surely, after what hath been said, it is needless to expatiate any more on the Impropriety or Absurdity of such a Tax. But there are two peculiar Circumstances attending this Affair, which to many Persons are but little known, and yet deserve an especial Consideration. The one is, That our Sugar Islands, and Southern Colonies, where the Heat is so intense as to render *Tallow* Soap in a great Measure useless or offensive, are under a Necessity of having *Oil* Soap from the *French*, and other Foreigners; because the high Duties upon the Materials are a Discouragement to the making of such Soap in *England*; and also because the Drawback upon Exportation bears no Proportion to the Duty paid for the raw Materials on Importation. And if a Country is under a Necessity of taking *one* Manufacture, that one will introduce many more.—The other is, That when *Castile*, or *Oil* Soap is made in *England*, and used by the Clothier, he receives no greater a Drawback for it than if he

he had used Tallow Soap; whereas the Draw-back upon foreign-made Soap is equal, or very nearly equal to the original Duty: So that, in Fact, according as Matters now stand, our own Manufacture is discouraged in both Respects, and that of Foreigners preferred.

AND having thus finished the present Examination, it may not be improper to add, for the Credit of our Country, and Praise of the Legislature, that upon the most impartial Survey, there seem to be only these five Taxes of any Consequence, which can strictly be denominated *Bad*; and among these, the Duties on Salt, Coal, and coarse Olive Oil are by much the worst, and therefore ought to be the first repealed.—At least the Duty on Oil, if not totally repealed [which perhaps would be objected to; because, if Duty-free, it might come in so cheap as to supersede the Use of Train, or Fish Oil] should nevertheless be considerably lessened, and reduced from 6*l.* 3*s.* 2*d.* *per* Ton, the present Rate, to 30*s.* or 40*s.* *per* Ton.

BUT after having specified the bad Taxes, will it be amiss, or can it be judged unseasonable, to suggest *one* great Improvement easily to be made in some of the good ones? *viz.* In regard to the Customs, To permit (though not oblige) the Merchants to land their Goods without prompt Payment of Duties at the Custom-house?—Were this Permission granted, those who accepted of it should be obliged to give Bond for the Payment, and to put their Goods under the Lock and Key of the Officer, by way of additional Security. And then they should be allowed to dispose of their Effects, and to pay the Duties gradually; according as they could find Purchasers, or as they wanted to remove such or such particular

cular Parcels, Hogsheds, Butts, Pipes, &c. out of the public, to their own private Warehouses. By these Means, every Merchant could extend his Trade and Credit to an infinitely greater Degree than he can do at present; because he would need to make no Reserves of Cash or Credit for prompt Payments at the Custom-house; every Merchant also could buy when and where, and as much as he pleased on Speculation; and sustain no Loss of Interest of that Money, which must be *now* advanced to pay the Duties; and which Interest, even in the Case of Drawbacks, upon the present Footing, never is, and never can be returned.—Because, though the Duty is returned, the Interest of the Money paid for it still remains unreturned, a great Loss to the Merchant, yet no Gains to the Government.—In short, this single Regulation would go a great Way towards making *Great Britain* a Magazine and Store-house for other Countries, and render all her Ports FREE.

Q, WHAT new Taxes ought to be laid on, according to the present Doctrine of preventing Idleness, promoting Industry, and checking Extravagance?

A. TAXES ought to be laid on Dogs, on Saddle-Horses, when exceeding two in Number; on Livery Servants, on all Places of public Resort and Diversion, such as public Rooms, Music-Gardens, Play-Houses, &c. also on Booths and Stands for Country Wakes, Cricket Matches, and Horse Racing, Stages for Mountebanks, Cudgel Playing, &c. moreover on Fives Places, and Ball Courts, Billiard Tables, Shuffle Boards, Skittle Alleys, Bowling Greens, and Cock Pits:—Also Capitation Taxes should be levied on itinerant Players, Lottery-men, Shew-men, Jugglers,

glers, Ballad Singers, and indeed on all others of whatever Class or Denomination, whose very Trades and Professions have a natural Tendency, and whose personal Interest it is to make other People profuse, extravagant, and idle. Lastly, The Stamp Duty might very properly be extended to take in printed Songs, Novels, Romances, Music, Plays, and such like Articles of mere Amusement, to be stamp'd in the same Manner as Almanacks are.—Now it is obvious, that such Taxes as these are so far from impoverishing, that they must necessarily enrich every State where they take Place. And therefore, let it be laid down as an infallible Rule, that in Proportion as this System of Taxation, or its Contrary, doth prevail in any State throughout the World, in the same Proportion doth Industry or Idleness, Plenty or Want, Riches or Beggary prevail likewise. For in short, the Course of Nature is fixed, and cannot be altered. What have we then to do but to endeavour to accommodate ourselves to the invariable Rules of Divine Providence; and not foolishly expect, that wrong should be made right, or the crooked be pronounced straight to please us?

*Queries relating to the Spirit and Essence of the Constitution.*

Q. WHAT is the general Result of the *present English* Constitution, considered as operating upon the Minds of the People; and producing certain, distinguishing Effects in their Conduct and Behaviour?

A. THE general Result is — An Independence of the lower and middling People in regard to the Great, — but a Dependence of the Great upon them. And from the Clashing or Mix-

ture of these two opposite Principles, arises that medley, or Contradiction of Characters so remarkable in the *English* Nation. The People are independent, because they have nothing to fear, and very little to hope from the Power of the Great; but the Great are rendered dependent upon them; because, without the Assistance or Approbation of the People, they cannot be considerable either in the Senate, or out of it; they cannot either be Ministers themselves, or raise an effectual Opposition to the Ministry of others. Hence it is, that the Bulk of the People are always appealed to in every Dispute; and being thus erected into sovereign Arbitrators, they act without Disguise, and indeed without Reserve; so that both the good and bad Qualities in human Nature, appear bolder and more prominent in the Inhabitants of *England*, than in those of any other Country. For if the People are good, they are remarkably so; but if they are bad, they will take no Pains to conceal their Vices. Their unbounded Generosity, Frankness of Disposition, great Sincerity, and above all, their glowing Spirit of Patriotism, are Proofs of the former; and the Surliness, Brutality, and daring, declared Venality and Prostitution of many among them, are too sad Instances of the latter. In other Countries, the Mass of the People know nothing of State Affairs; being Things indeed dangerous to be meddled with: And therefore they are simple and credulous, believing what is told them, and inquiring no farther.—But in *England*, every Creature is a Politician; and has formed in his own Mind the best System both for Peace and War. He dislikes the Ministry, because he is no Minister himself;

self; and therefore reckons up all their Failings, and a great many more than ever belonged to them: and if Things go on unsuccessfully, he is sure to impute it to the Fault, rather than the Misfortune of the Administration; because it is natural to a free People to be suspicious of their Governors; but he never distrusts his own Opinion, or imagines another may see farther, or know better than himself. Thus it is, that the *English* Populace are too deeply versed in Politics, —and yet too little; too deeply to obey with Readiness and Chearfulness; and too little, to make a wise and prudent Choice for themselves. On the other Hand, the Great, finding no other Way to the Honours and Emoluments of the State, and the Gratification of their Ambition, but through the Labyrinths of Popularity, take the shortest and the surest Road they can find, to arrive at them; that is, they apply to the Passions and Foibles of the People, rather than inform their Reason, or enlighten their Judgments. For the Mass of Mankind are much sooner cajoled, than instructed. Flattery is pleasing, Instruction disagreeable and forbidding. Therefore a Candidate at an Election, is servile and fawning to an astonishing Degree: He consults the Humours, Tempers, Caprices, Follies, nay, the Vices of the voting Mob, their Friends and Acquaintance; and suits his own Behaviour accordingly. Nothing is too abject for him to stoop to, no Lye so absurd, no party Distinction so ridiculous, that he will not by himself, or his Agents, make use of on that Occasion. And while the mental Part of these unhappy People is thus continually inflamed with Noise and Nonsense; their brutal and animal Part is gorged and intoxicated with Gluttony and Drunkenness. — But if the

Candidate is out-done by his Antagonist in these *disguised* Methods of Bribery and Corruption; if he is inferior to the other in the Arts of political Lying, popular Declamation, Carousing, and Huzzaing: then he has Recourse, as the last Shift, to the tempting Influence of pecuniary Bribes; and so corrupts the Heart, where he cannot corrupt the Understanding. Thus it is, that many of the Nobility and Gentry in *England*, are too frequently found to have certain Meaneffes and Basenesses in their Conduct, which are seldom to be met with in other Countries among Persons of the same elevated Rank and Station. And yet, as a great deal must still depend upon the Reputation of a good Character, and as it is impossible, that popular Deception should last long, or serve in all Cases; the very same Motives of Popularity, which lead them to do much Evil in some Instances, operate as powerfully towards doing great Good in others. Hence that diffusive Charity, great Liberality, and Condescension, so conspicuous in Persons of Fortune in this Country; hence those noble Instances of public Beneficence for the Relief of the Poor, in Times of Scarcity and general Distress; hence also that Rivalship and Emulation in some of the Members of the Legislature, to patronize a public-spirited Scheme, and to take the Lead in doing the most signal Service to their Country. In short, this Independency, and this Dependency create such a Mixture of good and bad Effects, both in the inferior, and superior Stations, that it is difficult to say which of them at present doth preponderate, and whether the Balance at the Foot of the Account can be placed to the doing more Benefit, or more Harm to Society.—But it

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is to be hoped and earnestly wished, that some Method or other may be happily hit upon to produce the same, or more Good, and yet avoid the Evil.

Q. IF the Constitution hath this universal, and almost irresistible Influence on all Ranks and Conditions of Life, What is the Consequence in regard to certain Professions, Trades and Stations? And hath it rendered some of them more, or less honourable and eligible than others?

A. AS the Spirit and Bent of the Constitution so strongly point towards Liberty and Independency, the Consequence is, that every Profession or Occupation is deemed honourable or eligible, in Proportion as it can attain this great End. And hence it is, that the military Service, so much coveted in other Countries, as the most honourable, is not entitled to a very great Respect in this; *viz.* because it creates a Dependency, instead of promoting an Independency; hence also the true Reason, why Trades, even mechanic Trades, are no Disgrace, provided they produce Riches; because Riches in every free Country necessarily make the Possessors independent. In *England*, an *Haberdasher* in his Coach, is certainly as much considered as a Captain in his Scarlet; and if he should happen to be a Member of Parliament, which is no impossible Case, the military Man would be much more likely to sue to him for Favour with the Ministry, than he to the other. Thus therefore, as Wealth creates Independency, so it is, for the most Part, that Trades and Professions are rated and valued in Proportion as they produce Wealth. Why else is the Brewer preferable to the Baker, or the Pin-maker to the Butcher? There may indeed be some Exceptions to this general Rule: but there are so

few, as not to deserve a distinct Consideration. And certain it is, that though the low bred Mechanic may not always meet with Respect equal to his large and acquired Fortune; yet, if he gives his Son a liberal and accomplished Education, — the Birth and Calling of the Father are sunk in the Son; and the Son is reputed, if his Carriage is suitable, a Gentleman in all Companies, though without serving in the Army, without Patent, Pedigree, or Creation. In one Word, Trade begets Wealth, and Wealth Independence: But the Assistance of Learning and Education must be called in, in order to set off, and embellish them both. Thus therefore it cometh to pass, that a competent Share of Wealth, Learning, and improved Sense, is more generally diffused throughout all Orders and Degrees of Men in this Country, than perhaps in any other: And the different Stations of Life so run into, and mix with each other, that it is hard to say, where the one ends, and the other begins. — In other Countries it is not so.

Q. ARE the *English* Nobility and Gentry more disposed to Town Residences than Country ones; or *vice versa*? And what Effects doth the Spirit of the Constitution seem to produce in regard to either, or both these Things?

A. WERE the present Constitution removed, or altered, perhaps a Town Residence would be the chief Delight: But as Matters now stand, the Constitution strongly, though silently, disposes them to chuse both in their respective Seasons. To explain this, let it be observed that a Country Residence is necessary in order to create a Country Interest: For, was the great Man never to see, to converse with, or reside among his Country

Country Neighbours (I mean the Neighbours to his Country Estate) he would soon find, that another of much less Property would eclipse him in Influence and Power; and that the independent *Britons* would give their Votes to that Candidate who studied most to please them. Hence therefore a kind of constitutional Necessity is formed of residing at least some Time in the Country; and since a Residence for some Part of the Year or other must be chosen, a Summer Residence is certainly the most agreeable. [Not to mention, that in the Winter, the very same Constitution calls them up to Parliament.] And when Persons are once habituated to a Thing, they take a liking to it, and seem to prefer it to another. Therefore a Country Seat becomes a Matter of Choice; and as such, is ornamented and improved, till at length it doth an Honour to the Owner, and raises the Emulation of others. Then the Example spreads and catches; and Building and Planting become a Fashion. Thus it is, that the Country Seats of the *English*, their Parks and Woods, their Gardens, Plantations, Fish-Ponds, and Canals are infinitely more numerous, more beautiful, and formed upon a better Plan, and kept in neater Order (having more Care, as well as Expence bestowed upon them) than is usual in other Countries. But, were it ever to come to pass, that the Parliament should chuse their own Members, by filling up Vacancies as they happened; — this one Circumstance would cause a total Revolution; and the whole Taste for Country Improvements, rural Decorations, and Summer Residences, would be soon at an End; *viz.* Because the great Families would then reside wholly at the Capital, as they do in other Countries; or else they would resort to

Places of public Diversions, Baths, mineral Waters, &c. instead of cultivating an Acquaintance with their Country Neighbours. This therefore is a striking Instance of the Power and Influence of the present Constitution.---An Influence, which operates much stronger than any positive Law whatever. For were this Constitution, obliging to Country Residences, altered or destroyed, you might make a thousand penal Laws for the keeping up of the Country Seats, embellishing of Parks, Gardens, Canals, &c. and yet without Effect; because they would soon be forgot and disregarded. But when a Polity of this Nature is once formed, and set a going, it proceeds on of itself, requiring neither Judge nor Jury, Plaintiff nor Informer, to enforce its Execution.

## RELIGIOUS CAUSES.

Q. WHAT are the moral and social Effects, which the Religion publicly professed in *England*, hath a natural Tendency to produce?

A. IN regard to Society, as this is the only View in which the Religion publicly professed, is to be here considered, it may not be amiss to give an *authorized*, and therefore an unexceptionable Account of its Nature and Tendency; viz. “ It teaches us to love our Neighbours as ourselves, “ ---and to do to all as we would they should do “ to us,---to love, honour, and succour our Parents,---to honour and obey the King, and all “ that are put in Authority under him,---to submit ourselves to all our Governors, Teachers, “ Spiritual Pastors, and Masters, to order ourselves lowly and reverently to our Betters,-- “ to hurt no Body by Word or Deed,---to be “ true and just in all our Dealings,---to bear no “ Malice

“ Malice or Hatred in our Hearts,---to keep  
“ our Hands from Picking and Stealing;--our  
“ Tongues from Evil-speaking, Lying and Sland-  
“ dering, --- to keep our Bodies in Temperance,  
“ Soberness, and Chastity,--- not to covet or  
“ desire other Mens Goods---but to learn and  
“ labour truly to get our own Living,---and to do  
“ our Duty in that State of Life unto which it  
“ shall please God to call us.”

Now from the above Account, it is easy to deduce one plain Inference, *viz.* That the Rules of Religion, and the Rules of social Industry do perfectly harmonize; and that all Things hurtful to the latter, are indeed a Violation of the former. In short, the same good Being who formed the religious System, formed also the commercial; and the End of both, as designed by Providence, is no other than this, That private Interest should coincide with public, self with social, and the present with future Happiness. Those Men therefore, who would represent the Principles of Religion, and the Principles of Commerce as at Variance with each other, are in reality Friends to neither, and quite ignorant of both.

Q. HATH the civil Constitution unhappily established any Circumstances in the State, which *eventually* counteract the natural good Tendency of Religion? And if it hath, how might they be removed or altered?

A. THERE are several Circumstances established, which almost necessarily introduce bad Morals; but the two Principal, and such as are chargeable altogether upon the Constitution, are Electioneering, and the Frequency of Oaths. With regard to the former, so much hath been said

said already, that it is become a very needless, as well as a disagreeable Talk to repeat it. Let us therefore, having seen too much of this loathsome Disease, endeavour to find out a Cure.—Or if not a total Cure, at least a considerable Remedy : And such, I think, is not difficult to discover. *Viz.* Let the Qualifications for Voting be put upon such a Footing as would exclude, for the most Part, the idle, extravagant, and debauched; but include and encourage the sober, virtuous, and ingenious : That is, let Voting excite an Emulation in Virtue, Industry, and Sobriety, not in Vice, Intemperance, and Debauchery. Now this would be greatly effected by fixing the Qualification both of a Freeholder and a Burges, upon one simple, equal Plan, throughout the Kingdom; *viz.* Let that Estate which is rated for ten Pounds a Year or upwards to the Land-Tax, be the Qualification of Voting for a Freeholder : —And that Dwelling-house, if occupied wholly by a Man's self, and not let out to Lodgers, or In-Tenants,—that Dwelling-house, I say, in a Borough or City, which likewise pays to the Land-Tax after the Rate of ten Pounds a Year or upwards, be the Qualification of Voting as a Citizen or Burges; and then, when these are fixed and settled, let all other Qualifications, Freedoms, Liberties, and exclusive Privileges be for ever abolished and destroyed.

Now were this the Case, waving all Commercial Views, the moral good Consequences would be exceeding great and extensive; and public Elections would in some Sense be Incitements to Virtue, instead of being, what they notoriously are at present, the Seminaries and Nurseries of Vice. Moreover, the Liberties of the People would be as well secured as ever; nay, much better,

ter, because they would be founded on superior Wisdom and Knowledge, and on undoubted Substance, and real Property; instead of that which is too much at present the Basis of popular Power; *viz.* Rags and Vermin, Noise and Nonsense. In short, nothing would suffer by this proposed Alteration; nothing would be demolished or diminished but Idleness, Drunkenness, and Extravagance; Lying, Swearing, and Forswearing; the Meanness of Superiors, and Insolence of Inferiors; Confusion, and every evil Work. And truly these are the Things which might be parted with without Regret.

As to the Frequency of Oaths, were the Arch-Fiend himself, the grand Enemy of Mankind, to have studied all means possible towards annihilating the good Impressions of Religion, he could not have devised a more effectual Method than this, which is here ready contrived for him; there being scarce a considerable Branch of Duty either towards God or Man, but what is directly counteracted by these Institutions. In regard to God, the Idea of Him as an omnipresent Judge and almighty Avenger, is obliterated and lost by the frequent Appeals made to Him, in such Cases, where the Subject-Matter is either amazingly low and trifling, or excessively improper.—Trifling surely would many Things appear, were one to give a formal Detail of all the absurd, or insignificant Passages, which might be collected out of the Statutes of Colleges and Universities,—out of the Customs, Charters, and By-Laws of Cities, Boroughs, corporate Companies, and legal Societies;—or even out of the public Statutes of the Realm. And yet, young Gentlemen at their Admission into the University, Election upon Foundations, or taking of Degrees;

grees;—also all Citizens or Burgeſſes either upon receiving their Freedoms, Admittance unto the Exercife of certain Trades, or ſerving of Offices in excluſive Companies,—and in ſhort, civil Magiſtrates of every Denomination, are reſpectively ſworn to obſerve and enforce theſe Articles, according to their Rank and Station. It is not therefore,----indeed it is not for want of Inſtances, that I here forbear to produce the particular Paſſages referred to; but becauſe the Subject itſelf is too ſerious to be laughed at; being fitter to excite Horror, than Ridicule.

As to *improper Occaſions*, what ſhall we think of ſuch Oaths, which either, in a Manner, require *Impoſſibilities*? or *unnecessarily* lay the Mind and Conſcience under the moſt diſtreſſful Difficulties? And yet thouſands, and hundreds of thouſands of ſuch Oaths are conſtitutionally impoſed every Year. This is a Fact, which alas! there is no neceſſity of proving; becauſe thoſe, who are obliged to ſerve the Offices of Churchwardens, Conſtables, &c. &c. and thoſe who muſt tranſact Buſineſs in the ſeveral Branches of the Revenue, eſpecially the Excife, the Salt and the Customs, know it already but too well: And as to others, whoſe Scenes of Life lead them not into this fatal Knowledge, there is no need of drawing them out of their happy State of Ignorance.

BUT if the Duty towards God is thus intrenched upon, by ſuch a Multiplication of uſeleſs, or improper Oaths; the Duty towards Man is not leſs affected by the malignant Tendency of many of them. And by this I do not mean to ſay, that the Obligations to ſocial Virtue, Juſtice, Honesty and Integrity are neceſſarily relaxed in Proportion as the firſt Principle of Religion, *viz.* the



the Idea of an omnipresent Judge, and almighty Avenger, is become less awful and affecting (though surely this itself is a most alarming Consideration.) But what is here intended is, that the express Tenor, and almost the very Words of many of these Oaths are altogether repugnant to the Duties of universal Benevolence and Goodwill; and that a Man cannot possibly observe *them*, and at the same Time observe the Christian Maxim of---Doing as he would be done by. For Example, if the Concealments of Fraud and Iniquity, under the specious Title of the MYSTERIES OF TRADE; and if the grossest Disingenuity, and such selfish, sordid Views as are diametrically opposite to the public Good, are to be enforced by the Sanction of an Oath, as most undoubtedly they daily are;—What considerable Assistance can we expect from Religion, when it is thus employed to destroy itself? And if the Light that is in Us, is thus turned into Darkness, How great must that Darkness be? In short, were all the several Instances to be enumerated, wherein the natural Efficacy of Religion is unhappily counteracted by some positive civil Institution; it would perhaps appear a greater Wonder, that Religion, under such Circumstances, should produce any good Effects at all, than that it should produce so few.

BUT yet, these Evils, great and crying as they are, may most easily be removed, if heartily and sincerely set about. And what is better still, there is hardly a Possibility that any bad Consequences should attend the Alteration; for in such a Case, no Mobs, no Insurrections, nor even popular Clamours could be raised to oppose the Reformation; no Struggles for Power, or Convulsions in the State could be excited; nor  
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any Prospect of a Change in the System of Religion, or Government could, in Consequence thereof, be wished for by some, or feared by others. And now, should you ask, What is the Remedy proposed, that can be so safely administered, and yet be adequate to so great an Evil? The Answer is plainly this; let all common or private Subjects, who are not called to *especial Engagements* of Trust or Fidelity in the Discharge of some particular Offices, or in Accounting with the Revenue, be suffered to live quietly under the Laws of the respective Societies to which they belong, without previously requiring any express Covenant whatever:---But let every other Person, who is more immediately called to some particular Engagement, be expressly obliged under large Bonds and Penalties, besides the usual legal Punishments, to discharge it faithfully. And thus, by these two simple, easy Reformati-  
 ons, at least a Million of Perjuries would be prevented every Year. For by the first, all Students in the Universities, Citizens, Burgeses, Freemen of Trading Companies, Voters at Elections, &c. &c. would be left free from the horrid Abuse and Entanglement of Oaths; and yet be as much under the Command, *Jurisdiction* and *Punishment* of their respective Laws, as they are at present: And in regard to the second, all Civil Magistrates, from the highest to the lowest Order; all Officers in the Revenue, Merchants, Captains of Ships, Tanners, Tea-Sellers, &c. &c. would thereby be discharged from such Oaths, which, as Matters now stand, are in many Respects impossible to be kept, and in others are but little, very little observed, when found to interfere with immediate Interest and present Profit:---Yet, though these several Classes of  
 People

People would be discharged from Oaths, they would still remain under the Obligation of Bonds, Penalties, and legal Punishments; nay, be liable to higher Bonds and Penalties, than at present they are subject to. This being the Case, What further Securities are to be given, or can you require?—Indeed, let me ask, What are the present Securities (such I mean, on which any Strefs or Confidence is put) were you to suppose all Bonds, Penalties, and legal Punishments to be totally set aside? As to the Multiplicity of Oaths, so frequently taken; that these are not looked upon as any real Security, is evident from hence; *viz.* every Merchant, or Master of a Vessel who swears to his Import at the Custom-house, hath his Goods as much watched and guarded by the Officers, as if they did not believe one Word which he had sworn. Why therefore is he compelled to swear at all, since his Swearing produces no Sort of Confidence, and gives no Satisfaction whatever to the Imposer of the Oath? In one Word, let daily Experience determine this Affair.—We have, for Example, a prodigious Multitude of Employments now in the Kingdom; all which may be termed *Offices* or *Places*, in a general Sense, with no great Impropriety: That is, they may be stiled Posts of Honour, or Profit, or perhaps both; Posts of Trust, or Gain, or probably of both united. This being the Case, I shall, for the Sake of greater Distinction, beg Leave to divide them into two Classes; *viz.* Those of the *new*,—and those of the *old* Creation. The Offices of the new Creation, are such as have partly arisen, and partly been instituted since the Reformation; and will be found to consist chiefly of Governorships, Guardianships, Treasurerships, and Trusteeships in the

the Management of Schools, Hospitals, Almshouses, Infirmaries, and many other Foundations of late Erection : To these may be likewise added the Masterships, and Usherships of Schools ; the Places of Physicians, Surgeons, Apothecaries, Matrons, and Nurses in Hospitals and Infirmaries ; also all Employments arising from mercantile Commissions, Agencies, Factorages, Partnerships, Purserhips, and the like ; not to mention those belonging to Compting-houses, Store-houses, Magazines, Bankers-shops, and many others. Be it therefore sufficient to observe, that all these Employments (call them Offices, or otherwise, it matters not ; ) yet all are attended with a considerable Share either of Honour, or Profit according to their respective Natures ; and that some of them are among the most important, and others the most lucrative Stations in the whole Kingdom ; requiring the greatest Degree of Diligence, and Integrity in their Discharge and Execution. Yet, great, important, and lucrative as many of them are, you can hardly say, that a single Oath of Admission is required in any one of them. This is a striking Circumstance, and highly deserves the public Attention. — On the contrary, The Offices of the Old Creation, are all the Parts of Government, of Civil Magistracy, and of the Revenue from the highest to the lowest ; also the several Masterships, Wardenships, Treasurerships, &c. of Corporations, and Companies of Trades ; and indeed of almost every other Charter, and Foundation, Civil, Commercial, or Religious, if granted, or established prior to the Reformation. Now in regard to the Admission into each of these, the Reader is desired to take especial Notice, that the Solemnity of an Oath is required over and over, even though the Subject-Matter  
to

to which it relates, should be of no more Importance than the Office of a Scavenger. This being the Case, and these the Distinctions between the Offices of the Old, and of the New Creation, permit me to ask this one Question, *viz.* In what Respects are the Swearers observed to discharge their respective Duties, better than the Non-Swearers? or did you ever discover, that the Administering so many Oaths was attended with any solid Advantage in the one Case; or the Non-Administering with any real Disadvantage in the other? Nay, to go farther; were your own Clerk, Steward, Bailiff, Butler, Groom, House-keeper, and all the menial Servants in your House now to take ever so many Oaths, that they would behave with Honesty, Diligence, Fidelity, and Sobriety in your Service:—Would you repose one Jot the more Confidence in them upon that Account? No; I am certain, you would not. Why therefore should such Oaths be continued any longer in *similar Cases*; seeing it hath been made out as clear as the Sun, that they serve to no other Purpose in the World, but to involve Thousands and Millions in the Guilt of Perjury?

BUT the Origin of these Oaths is a farther Reason why they should be now abolished: Of which take the following brief Relation: *viz.* When the Tyranny and Wickedness of Popery prevailed, the Priests invented and recommended the Use of Oaths upon almost every Occasion. This they did under a Pretence of mixing the Duties of Religion with the Affairs of Civil Life; but with a real View of extending their Empire of auricular Confession, and thereby of bringing the Laity under the Necessity of applying to *them* for Pardon, and purchasing Absolution. And

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the Design thus deeply laid, succeeded to their Wishes for many Ages. But as the Reformation came on, the Doctrine of auricular Confession, and judicial Absolution sunk and died away: Yet in the Hurry and Confusion of the Times, some of those very Corruptions, which made auricular Confession appear necessary, or at least plausible, were over-looked and forgot: So that the shameful Frequency, and improper Use of Oaths not only continued, in the Instances above related, but even gained Ground in after Times, to the particular Disgrace of this Protestant State and Nation. And thus is too fully verified that Remark, frequently repeated in *The Elements of Commerce*, viz. That we still remain in the Dregs of Popery, in regard to certain Points of Practice, tho' we have fully abjured those Principles, on which such corrupt Practices were originally built. Indeed the pious and well-meaning Father *Quésnel* honestly endeavoured to reform these Abuses, even in the Church of *Rome*; setting forth the Unreasonableness and Wickedness of continuing such Oaths, and the Dangers thence arising to the Souls of Men. But alas! this very Position, which certainly hath not a Spark of Heresy, or Enthusiasm belonging to it (whatever some other Parts of his Works might have) was condemned by the Pope in the hundred and first Proposition of the famous Bull *Unigenitus*, as heretical, ill-founding, and offensive to Catholic Tradition.—Thus far as to the Historical Account of the Rise and Progress of the Evil here complained of—And now let me be permitted to close the Whole with this one Reflection; viz. That tho' the Pope may condemn any Attempts towards the Discontinuance of unnecessary or improper Oaths, through Motives best known to himself;

himself; yet the Sense of Reason and Revelation is evidently this, *viz.* That Swearing, or a solemn Appeal to the Court of Heaven should be the last Resource of all; and only to be used on the most important Occasions, and where other Methods cannot succeed. Therefore in Proportion as you deviate from this Rule, you prostitute one of the most sacred Ordinances of Religion; you counter-act its Design, and make Religion become a Parricide to itself; you loosen the Bands of human Society; and in every Respect you take *the Name of God in vain.*

Q. *DOTH* the Religion by Law established allow a Toleration to those Persons, whose Consciences will not permit them to join in its Worship and Communion?

A. *THE* Principles of the Protestant Religion being founded in the Right of private Judgment (for our first Reformers had no other Right to justify their Separation from the Church of *Rome*) it evidently follows, that all Protestants, if they will act consistently, must allow that Right to others, which they claim themselves. And yet, clear as this Proposition now appears, its Evidence was not seen, at least not acknowledged by Protestants of *any* Denomination whatever, till a great many Years after the Reformation. So difficult a Thing it is for the Light of Truth to make its Way, where the Minds of Men have been long wrapped up in Darkness:—And herein we must ingenuously confess,

*Illiacos intra muros peccatur, & extra.*

*THE Dutch* were the first People, who caused the Doctrine of a Toleration to be incorporated into their Civil Constitution: And yet, it is much to be queried, whether their true Motives had not more of the Commercial, than Religious Merit

belonging to them. But be that as it may, this Doctrine was certainly adopted here in *England* upon Motives of Conscience, at the Time of the happy Revolution; and seems now so firmly rooted in the Judgments of the whole Kingdom; that scarce a Person can be found to oppose it openly. Nay, were any Author to assert, at this Time of Day, that three or four hundred Thousand Persons ought to be imprisoned, or expelled the Realm, or otherwise persecuted; rather than be permitted to live in a Non-conformity to the Established Church; he would meet with that universal Contempt and Indignation, he had so justly deserved. And as to the Church of *England* itself, What is the Consequence of this Lenity and Indulgence? Why truly, the Effects are so far from being prejudicial to her, that they strengthen her Interests every Day: And in Proportion as the former Heats and Animosities subside, in the same Proportion do Men seem better disposed to join in her Worship and Communion. Indeed some few prejudiced Persons, perhaps naturally of a malevolent Temper, may still remain on both Sides, who would be for reviving the former Contentions: But they are in all Respects so very inconsiderable, as to merit no Share of the Public Regard. If any Competition is now subsisting, it is of a much nobler Kind, *viz.* Which Side, the Church, or the Dissenting, shall have the Honour of producing the most eminent Persons in all Branches of useful Learning, particularly the Knowledge of the Scriptures. And Competitions of this Sort, will never do any Mischief to either Church, or State.

Q. DO TH the Religion of the Country create a great Number of idle Holidays, and pompous Pro-



Processions? And what are the Consequences regarding both the Industry, and Morals of the People?

*A.* AN *Englishman*, who is to travel into foreign Countries, must see the Propriety of inserting these Questions in a Treatise of this Nature: Though as far as regards his own Country and Religion, thanks to the happy Reformation, they are become unnecessary and superfluous.

*Q.* DO TH the Religion of the Country injoin a long and severe Lent, requiring its People to conform strictly to a Fish-Diet, as a meritorious Act of Piety towards God? if so, — What Excesses of Gluttony and Gormandizing are observable, either at the Approach, or after the Conclusion of this extraordinary Season? And what Diseases or Distempers are discoverable, as proceeding from such a sudden and unnatural Change both of the Quality, and Quantity of the usual Food.

*A.* THE present Reply to this Question must be the same as the former.

*Q.* DO TH the Religion of the Country inculcate Celibacy, and recommend a Solitary, or monastic Life as the most meritorious; instead of giving the Preference to the Active, Industrious, and the Social? Moreover, are there any Orders of Religious Beggars to be found? and are such Institutions to be imputed to the avowed Principles of the Religion of the Country?

*A.* A LIKE Answer to be returned, as before.

*Q.* WHAT public Provisions are made either by the Religious, or Civil Institutions of the Country towards the proper Training up of Youth in the Principles of Religion and Virtue? And are there any Parochial Lists annually required to be given in, of such young Persons, as having been instructed during the preceding Year,

are capable of giving a sufficient Account of those Duties, which constitute the good Christian,—and the good Citizen?

*A.* THE Ecclesiastical Establishment hath done tolerably well; but the Civil having done nothing at all in this Respect, the Consequence is, That every Effort of the Religious Part of the Constitution becomes fruitless and vain. The Methods of public Instruction proposed by the Church, are Catechising on Sundays in the Afternoon; which Methods are undoubtedly good in themselves, and would certainly soon produce a visible Reformation, were they properly attended. But the Misfortune is, That as Catechising is an Application to the Judgment, and not to the Passions of Mankind; it is destitute of those Charms which draw Numbers together, whether of young or old. For as it hath nothing belonging to it, to captivate either the Eyes of the Spectators, or the Ears of the Audience; and as it is neither of the Comedy, nor Tragedy kind, its Influence on an independent [not to say, a *licentious*] People, is just as much as they please themselves;—which is almost just nothing at all. This is a Fact, which the Author of these Sheets is sorry to say, he can too well attest upon the Experience of many Years. Add to this, that the Rich will not scruple to declare, That they do not chuse to send their Children to mix with the Poor, lest they should be injured in their Morals by contracting Acquaintance with them, (not to mention other Reasons, which perhaps have their Foundation in Pride and Vanity:) And as to the Poor, those few among them, who are disposed to send their Offspring to be instructed, think it very sufficient to oblige them to attend at such a Period of Childhood, when they are fitter for the alphabetical Rudi-

Rudiments of the School-mistress, than the rational Instructions of the Pastor. In short, the properest Seasons for Catechising are those, when the Understanding is opened, and the Passions are on the Wing in pursuit of Objects. For if you begin sooner, you instruct the Parrot, and not the Man: But alas, if you defer it to the proper Time, and expect that Youth should the more constantly attend, in Proportion as they advance towards Maturity, you will find, that those of the better Sort esteem themselves above it, and those of the inferior judge themselves past it:—And in both these unhappy Prejudices, they are too much abetted by their respective Parents. This being the Case, the Religious Part of our Constitution cannot be blamed, if so little Good is effected; because it is impossible to go to the Root of the Evil, unless the temporal Power will lend some Assistance. Were indeed some Civil Polity established in order to enforce the Business of Catechising both on the Catechist, and Catechumen; (and such might easily be devised, without making any Intrusions on Liberty of Conscience) a considerable Good might be effected. Or rather were the parochial Pastors universally obliged to deliver to their Diocesans annual Lists of such young Persons belonging to their Charge, as either are, or might be instructed in the Duties of Religion, (specifying the several Impediments or Preventions;) This single Circumstance would do more than perhaps at present can be well imagined. Certain it is, That it would give Countenance and Protection to those worthy Clergymen, who are inclined and desirous to do their Duty; and it would shame and expose others, if they did not make the like Returns: Not to mention, that it would dispose the Laity to acquiesce in,

and to approve of such a Regulation, when made a standing Part of their Pastor's Duty; which otherwise, they would censure, and object to, and undoubtedly oppose, as a peculiar Officiousness, and meddling Temper in *him*. In short, when any Affair is made a regular Part of a Man's Duty, he is never blamed, but rather commended for discharging it faithfully: whereas were he to attempt to do the same Thing, through any Zeal, or voluntary Act of his own, he would soon find, that they would put a very different Construction upon the Matter, and oppose him with all their might—The Pastors in *North Britain*, as I am informed, are bound by public Authority to go through these, or such like annual Examinations, and to make regular Reports to their respective Synods. In this they find no Difficulty, but are the more commended and respected for it, in Proportion as they use the greater Care. And the Morals of the People committed to their Charge, are a sufficient Proof of the Excellence of the Institution. Why therefore must *South Britain* alone be distinguished from all the World, wherein, the Institutions of Religion, and those of Civil Government concord so little with each other?

*One general Query more especially adapted for discovering the comparative Riches, or Poverty of a Country in passing through it.*

Q. ARE there any general Rules to be laid down for the Use of Travellers to enable them to judge of the comparative Poverty, or Riches of a City, Town, or Country, in passing through it?

A. YES there are several; and such as mutually prove, and corroborate each other:

I. LET

I. LET the Traveller enquire the relative Price both of Land, and Money; these being the certain Criteria of the Riches, or Poverty of a Country; Criteria, like the alternate Buckets of a Well, where the Ascent of the one necessarily supposes the Descent of the other. Thus, for Example, where the Interest of Money is high, the Price of Lands must be low; because the Height of the Interest is a Proof, that there are many to borrow, yet few to lend. And if so, then it follows, that wherever there are but few Lenders of Money, there cannot be many Purchasers of Land. On the contrary, were the Interest to be exceeding low, the Price of Lands must rise in Proportion; because the Lowness of Interest is an infallible Proof, that there are many Persons in that State capable of making Purchases; and yet but few, who want to sell, or mortgage their Estates. But the Effects of high, or low Interest are yet to be extended a great deal farther; inasmuch as the Employment, or Non-employment of a People, and consequently their Riches, or Poverty, will be found to depend in a considerable Degree on one, or other of these Things. To illustrate this, let us suppose the Interest of Money to be low in *England*; as it really is, but high in *France*. Therefore an *English* Landed Gentleman can afford, and often doth borrow Money on his Estate, in order to advance the Value of it, to build, and plant, and make other Improvements: All which give Employment to the common People, at the same Time that they bring clear Gains to himself. And the Employment of a People is their Riches. On the other Hand, a *French* Landed Gentleman cannot afford to do the like; that is, to imploy the People; because the high Interest of Money would be greater than his

his Returns of Profit, or Advantage. Therefore the Estates in *France* are in no Degree improved, and advanced in Value like the Estates in *England*. And what is here observed in regard to the Landed Interest, is equally applicable to the Mercantile, and Manufacturing: It being a certain Fact, That a Tradesman in *France* would rather chuse to put out his Money to Interest (which by the By, creates no Employment) than be content with those small Profits, which an *English* Tradesman is glad to accept of, because he cannot turn his Stock, or Credit to a better Account.—Not to mention, That when a *French* Merchant, or Manufacturer rises to a Capital of twelve, or fifteen thousand Pounds, he begins to be sick, and ashamed of his Occupation; and will use all his Power, and not a little of his Money, to get himself and Family ennobled, in order to wipe off the Disgrace of his original Condition. This being the Case, it evidently follows, that the *English* in general must have larger Capitals in Trade than the *French*; and consequently can, and do employ a greater Number of People in Proportion. Nay, it follows likewise, that an *English* Tradesman with a Stock of ten thousand Pounds, will actually undersell his *French* Rival of five thousand Pounds; even though he should pay dearer for every Article of Work, and Labour. This may seem a Paradox to many Persons, who are unacquainted with Calculations of this Nature: But it can be none to those, who will consider, that if the *Englishman* is content with Five per Cent. Profits; while the *Frenchman* expects Eight or Ten per Cent. the former may afford to undersell the latter (especially as he hath a double Capital) and yet pay higher Wages to all his Journeymen, and common Tradesmen.

2. LET the Traveller observe the Condition of the public Inns on the great Roads: For they likewise are a kind of Pulse, by which you may discover the Riches, or Poverty of a Country. If therefore you find them in a flourishing State, you may depend upon it, that many Passengers frequent that Road: And the Frequency of Passing and Re-passing is a sure Proof, that Business of some kind or other is going forwards. The public Inns on the great Roads in *France* are generally bad;—bad, I mean, if compared with the Inns in *England*: Those in *Languedoc* are some of the best: and if you ask, What is that owing to? It is, because the Trade of *Languedoc* is more considerable than the Trade of most other Provinces in the Kingdom.

3. LET the Traveller make the like Observations and Inquiries concerning the Number of Waggons, which pass and re-pass the Road.—Waggons never travel for the Sake of Pleasure, but for Use: Because their Inducement must be the Carriage, and consequently the Sale of Goods: And wherever these Goods are made, there the People have found Employment in Proportion.

4. LET him be particularly attentive to the Quantity and Quality of the Wares to be found in the Shops of the Country Towns, and Villages through which he passes. For in Fact, such Shops are no other than the Magazines of the Place; and by that means become the surest Indications of the Wealth, or Poverty of the adjacent Neighbourhood. In a Word, rich Customers create rich Shops; but no Shopkeeper will be so imprudent, as to provide great Stores of valuable Goods, where he can have no reasonable Expectation of vending them. Therefore, let the Traveller, who goes Abroad for the Sake of knowing the State  
of

of other Countries, always call at such Places, whenever he can have Time : For, a little Money judiciously laid out in purchasing any Trifle which the Shop affords (though perhaps not worth the carrying to the next Stage) will enable him to make more useful Discoveries, and authorise him to ask more searching Questions concerning the Trade, Manufactures, Improvement, or Non-Improvement of the Country, than he could otherwise have done, had he resided whole Months, or even Years among them. And as this is a Fact which the Author may be permitted to speak to from his own Experience; therefore he hath a better Right to recommend it to others.

5. LET the Traveller also enquire into the State of Living in Cities and Towns : *viz.* Whether the Inhabitants in general occupy separate Dwelling houses; or whether many Families are crowded into one. If the latter is the Case, depend upon it, that the People are poor in Reality, whatever Appearance they put on. For scarce any Family would submit to the Inconvenience of Lodgers, or Inn-Tenants, if their Circumstances were such, as would enable them to be exempt from it.—Not to mention, that if a Family is to be pent up in a Room or two, the Quantity of Household Goods cannot be great: And yet, were a national Inventory to be taken in every Country, the greatest Riches of a State will always be found to consist in Household Goods.

6. LET him further observe both in Town and Country, Whether the Generality of the Inhabitants decorate, or keep neat the Outside of their Houses; and bestow some Kind of Ornament on their Grounds and Gardens. For if they do, they certainly are not in distressful Circumstances; the Exterior in this Respect being a sure Proof of the Interior.



Interior. And the very doing of these Things creates a considerable Quantity of Labour. But, wherever the Houses look decayed or miserable; and the adjacent Gardens and Grounds appear neglected, and Nature lies unimproved;—there you may assure yourself, that the Inhabitants either never felt the Blessing of Prosperity, or have lost it.

7. LASTLY, let him particularly inquire, Whether Tenants in the Country usually pay their Rents in Money, or in Produce. For this is a capital Article in discovering the relative Riches, or Poverty of a Country. If the Rent is paid chiefly, or altogether in Corn, or Cattle; or any the like Productions of the Farm, it is a sure Sign, that Money is exceeding scarce, and that there are no convenient Markets at Hand for the Tenant to sell his Produce, and convert it into Cash. For if there were, neither Landlord, nor Tenant would approve of this Method of Payment, could another be obtained. Not the Landlord, because it would not always suit him to take it in Kind; and because he cannot so conveniently exchange it for other Necessaries or Conveniences: Not the Tenant, because he would certainly prefer a free and open Market for the Sale of his Goods; and would be very unwilling to see the best of his Produce be carried to his Landlord for the Payment of Rent;—nay, in such a Case, he will not think of raising *so good* a Produce, as he otherwise would have done.

AND thus have I ventured, with due Deference to those, whose more immediate Province it may be, to conduct my young Traveller, and to lead him, as it were by the Hand, not only through various Climes, but even through the different

different Systems of Commerce, Government, and Religion of different Countries. The Manner of doing this, it must be acknowledged, is entirely new; but if the general Method, or Plan proposed is not an improper one; and if some Treatise, or other of this Nature was really wanted; it is humbly hoped, that the Errors and Mistakes of the Author, occasioned by his making his Way over vast, untrodden Grounds, where he had no Guide or Direction, will be looked upon as the more excusable. Indeed, the Apology which will best suit him, and which he is desirous of using on this Occasion; is no other, than what would suit every honest Writer, who hath the Public Good really at Heart, and hopes, that his Labours may at some Time or other, though ever so distant, or in some Degree, though ever so small, be of Use and Advantage to Mankind. That is, he humbly desires, that these Sheets may be considered only as a rude Essay, or the first Attempt of a well-meaning Person on a very important Subject. And if they should prove to be the Means of exciting the superior Abilities of others; or if any Hints here thrown out, shall hereafter be corrected and improved upon; the Design of the Author will be fully answered; and the *Horatian* Motto of *Fungar vice cotis*, will then be his own.

As to the Queries themselves, they are such as may be easily altered, and adapted to the Genius of any Country, People, or Government whatever. And though the young Traveller may at first Sight, be discouraged at their Nature, or Number, as if they would impose a greater Task upon him than he is able, or willing to perform: yet he may assure himself, that the farther he proceeds, the more Delight he will take in these Studies.

Studies. Moreover, as he is not called upon to hasten, or make any fatiguing Dispatch, but to take Time, and advance gradually, he will find that the Difficulties will lessen every Day; and that these Researches, which at the Beginning perhaps appeared to be a *Labour*, will turn to an *Amusement*. Nay more, seeing that the Questions are already stated (and by that means the great, and perhaps the only real Difficulty taken off his Hands) he will find likewise, that every Person he shall converse with, from the highest to the lowest, will be capable of answering some, or other of these Questions, to his full Content and Satisfaction.

IN regard to what the Author hath said particularly about his native Country, the candid and judicious Reader will easily perceive, that his Design was neither to commend, nor blame indiscriminately; but to speak as impartially as he could, and then, having set forth, what appeared to him to be the *Truth*, to leave it to operate and take its Course. Many great Improvements have been undoubtedly made of late Years in this Kingdom: Yet many more there are still to make. And as it would be very disingenuous to deny a Blessing; it would be equally wrong to conceal a Fault:—Especially, if together with the mention of the Fault, a Method is proposed for redressing it. As to the Times and Seasons, *when* these, or such like Methods are the properest to be carried into Execution; that is not the Author's Concern; his Province being only to state Facts, and to submit Proposals to public Consideration. Perhaps indeed the Time is approaching, and not afar off, when the peculiar Circumstances, and Crisis of Affairs, will require the Adoption of some of these Plans much sooner than could otherwise have

have been expected. But, be that as it may; when an important Truth is once laid down, it will be perceived to be always growing, though very slow in Growth. *Crescit occulto velut arbor ævo*, is the Characteristic of it; and in this, it is just the Reverse of Error. Such therefore being the Case, may we not hope, that sooner, or later, Truth will certainly prevail? But whether the Author himself shall have the Pleasure of seeing these Politics established during his Life-time, is much less material, than whether they shall be established at all.

**F I N I S.**



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